The CHRISTIAN CENTURY

A Journal of Religion

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By Charles Clayton Morrison

The Future of the Negro Churches

An Editorial

Toward a New Unitarianism

By John Clarence Petrie

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The CHRISTIAN CENTURY

September 17, 1930

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The Office Notebook

Several months ago we told of the way in which the election in Scranton, Pennsylvania, had been influenced by the uniting of Protestant ministers to preach on "Prohibition—a Moral Issue" on the Sunday before election day. Now the preachers of Detroit have followed that example. A full-page ad in the Detroit News on Saturday, September 6 announced that Billy Sunday would speak on this topic at a mass meeting to be held on the following afternoon, and more Michigan churches than we have patience to count used the same ad to say that their preachers would deal with the same subject at one of the Sunday services.

Mr. Shillito, who is on intimate terms with St. Augustine, contributes this translation of two lines which that church father wrote on his dining-table:

Who loves his tongue on absent friends to whet,
No chair for him is at my table set.

The Christian Century tries to feign an appropriate modesty in the discovery by the press that the longest biography in Who's Who belongs to Dr. William E. Barton. Dr. Nicholas Murray Butler is in second place, with 105 lines of achievement, and Mr. Samuel Untermyer, with 102, is third. But Dr. Barton, with 108, led all the rest. There is no mention in this collection of Dr. Barton's distinguished activities of his articles on Lausanne, or of his famous slogan: "Let those unite who will unite." But the parables of Safed the Sage receive attention. And well they deserve it.

What makes an educated person? We are sure we never will know. We thought we were making progress toward enlightenment until we picked up the latest commencement program from the University of Chicago and discovered that a master of arts these days has to know about "The lexicography and syntax of certain lives of the saints taken from 'Monumenta Germaniae Historica: Scriptores Rerum Merovinginarum,' Vol. III," while a doctor of philosophy is supposed to be able to step forward with a few bright remarks on "The utilization by human subjects of the nitrogen, calcium, and phosphorus of the navy bean (phaseolus vulgaris) with and without a supplement of cystine." If this be education . . . well, why bring that up?

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The CHRISTIAN CENTURY

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EDITORIAL

ILLINOIS has one senatorial candidate who is both honest and dry! Mrs. Lottie Holman O'Neill, who was the first woman to sit in the Illinois legislature, and has been reelected to four successive terms in that body, announces herself as a candidate for the United States senate in opposition to Ruth Hanna McCormick, republican, and James Hamilton Lewis, democrat. Mrs. O'Neill is a dry, Mr. Lewis a wet, and Mrs. McCormick, who ran in the primaries as a dry and was nominated by unsuspecting drys, has since announced that she will vote wet if the state referendum on prohibition goes wet. Mrs. O'Neill is a woman of strong moral character, thoroughly experienced in political procedure and statesmanship, and is a good campaigner. She is a genuine dry and an advocate of America's adherence to the world court. In respect to the general run of political and social issues she would be classified as a liberal republican. Her presence in the senate as the first woman to sit in that body would be an honor to the senate and a credit to the nation.

An Independent Candidate In Illinois

Mrs. O'Neill May Become a Formidable Candidate

A REPRESENTATIVE of "the highest ideals of American womanhood rather than the lowest type of politics"—thus Mrs. O'Neill is characterized by the Anti-saloon league, which endorses her though it did not launch her candidacy. She is thus contrasted not only with Mr. Lewis, whom she opposes on the prohibition issue, but with Mrs. McCormick, whose candidacy is not only in effect wet but reflects the worst development of political debauchery which the crime- and graft-ridden state of Illinois has known. If the organized dry forces and the church people of the state make it clear that they are rallying to the support of Mrs. O'Neill in such unanimity as to assure her a large vote, there is good reason to believe that they will be reinforced by decent but not necessarily dry citizens in large enough numbers to send her to the senate. It is too early to say with confidence how nearly unanimous her basic support by organized drys will be. The wet press talks of a split among the drys, citing the W. C. T. U. as being unwilling to make any recommendation as between Mrs. McCormick and Mrs. O'Neill. This is unbelievable. If the dry leaders are divided, Mrs. O'Neill's vote will be a "protest" vote only, and any hope of her election would be vain. But if the dry organizations give her a united support, her candidacy will become politically formidable, and many thousands of the best citizens not represented by dry organizations of any kind will vote for Mrs. O'Neill, and thus be saved the uncomfortable moral necessity of voting for Mr. Lewis.

Help for Stricken Santo Domingo

BY an unusual journalistic coincidence, the first instalment of regular special correspondence from Santo Domingo appears on page 1131 of this issue, in which also there must be reference to the disaster which has befallen the Dominican republic. The Christian Century welcomed the opportunity to publish material from Santo Domingo because of the unique character of the Protestant mission work there. A few years ago the various evangelical mission bodies at work in the Caribbean, and particularly in Puerto Rico, determined to try a new type of approach to the religious problems of Haiti and the Dominican republic. Rather than resort to any parceling out of the field, leaving responsibility for small parts of the work to different boards, it was resolved to pool the entire effort in one organization, without any distinct denominational affiliation. The result was the formation of the Board for Christian Work in Santo Domingo, an evangelical Christian body, with offices at 419 Fourth avenue, New York city. This board has projected a unified mission work in the

Dominican republic that has been making rapid forward strides, released as it has been from subserviency to any narrow denominational program and safeguarded from all wastage of energy in competitive undertakings. But just as we find ourselves in a position to give our readers their first picture of this work in its vigorous youth, the hurricane reduces the church and the homes of the workers in the capital to ruins, and badly damages the hospital and other mission plant. Newspaper dispatches indicate that this hospital is the only one functioning, at least on an effective basis, in the stricken city. It is evident that it will have an enormous work to do for weeks to come, and that the mission as a whole will have to assume large and totally unforeseen responsibilities. Such a new type of missionary work, confronted with such demands, as well as with the necessity of rebuilding its ruined plant, should appeal to the generosity of the readers of this paper. Contributions should be sent without delay to the office whose address is given on the preceding page.

Holding the Round Table Without Gandhi

NOTHING is to be gained by minimizing the extremely serious outlook in India. Mahatma Gandhi and his associates in the Poona prison must have had a full sense of the gravity of their decision when they submitted to the viceroy conditions of adjustment which were virtually certain to be rejected. But the break in negotiations carries the situation on to a new stage, fraught with grave danger to both parties. As far as the British government is concerned, it is determined to hold the round table scheduled to open in London on October 20, even though without the presence of Mr. Gandhi or official representatives of the national congress that gathering is bound to wear an aspect of unreality. The only hope for any important result from the round table as it now seems certain to be constituted is by the adoption of a scheme of government for India so liberal as to constitute a virtual acceptance of the nationalist demands, thus leaving Gandhi and his followers with nothing for which to fight. It is hardly likely that the labor government is prepared to encounter the political risks that would be involved in such a course. Barring that, the round table will close without seriously changing the situation, which will bring Britain squarely up against the task of restoring full authority and order by police measures—a procedure which is much easier to attempt than to accomplish, as has already been shown. On the other hand, the question now confronts the nationalists as to how much longer their campaign can be held within the limits of non-violence. The achievement in this regard has already exceeded all expectations. But every day in which the grant of self-government is delayed plays into the hands of the extremists who maintain that the only argument which a western power can understand is the argument of force. Because both sides must see these perils immediately ahead, it is impossible even yet to give up the hope of a negotiated peace. But hope hangs by a slender thread. The future in India is darker than at any previous time.

"Religion Is an Awful Thing"

A COLLEGE student, having read Milton, made the comment, "What does it prove?" The same question must be asked when one reads a book by Mr. G. K. Chesterton. Certainly in his latest book, "Four Faultless Felons," there are many things which, if not proved, are at least expounded. And they are things well worthy of the closest attention by those who care for religion. The third of the stories, called "The Ecstatic Thief," is in its essential purpose a study in atonement and expiation. It is the story of a son whose father built up a business to financial success, but within it was full of dead men's bones. The son determines to deal with this wrong. His brothers want to cover it over; let it be forgotten. But that, to the son, had nothing to do "with what things *are,* in the world where things are and always are, in the world of heaven and hell." No one had confessed the sin and done penance for it, so the son says:

> Don't you understand how shallow all these moderns are when they tell you there is no such thing as atonement or expiation, when that is the one thing for which the whole heart is sick before the sins of the world? The whole universe was wrong while the lie of my father flourished like the green bay-tree. It was not respectability that could redeem it. It was religion, expiation, sacrifice, suffering. Somebody must be terribly good to balance what was so bad. Somebody must be *needlessly* good to weigh down the scales of that judgment.

All this may seem unreal to certain readers, but at least they must admit that Mr. Chesterton knows what religion means, whereas many nice modern people have not come within sight of it. Religion, to him, is not confused with a moral code. "It's an awful thing," as one of his characters says. So also thought Paul and Augustine, Luther and Calvin, Bunyan and Pascal; and so too on different sides Dostoevski and Nietszche. We shall not go very far until we discover that religion is a terrible thing.

The Expulsion of Mr. Hearst

LITTLE did we ever expect to devote editorial space to praise of Mr. William Randolph Hearst. The action of the French government in expelling him from that country does not, considered by itself, arouse any large indignation on our part. Nor, we imagine, on the part of most other Americans. Almost any country that had much to do with the journalistic activities of Mr. Hearst would yearn to kick him out once in a while. France, with that devastating Gallic logic, has not been content to yearn;

she kicked. But the reason for Mr. Hearst's expulsion does him much more credit than it does France. About a year ago Mr. Hearst's correspondent in Paris obtained possession of a document which was supposed to give details of a secret naval agreement between France and England. The document was smuggled out of the country, and published in the United States. The correspondent was promptly expelled from France, and rewarded by a promotion in the Hearst organization. Now Mr. Hearst finds that France has neither forgotten nor forgiven, and he too must cross that country off his list of possible vacation haunts. There can be no question of the right of France to exclude Mr. Hearst, or any other alien, if she so desires. But this method of dealing with a journalistic attempt to drag secret, and dangerous, governmental devices into the light is a mistake from every point of view. It enables Mr. Hearst to pose as a victim of European intrigue—a bogey which his papers are always trying to vitalize. It does not settle, but rather intensifies, the question as to the genuineness of the disputed document. And it suggests that the old tradition of making agreements behind the veil still has enough vigor to embarrass the work of any independent journalist who desires to get the facts of governmental procedure to the public.

Revolution in Argentina

MORE swiftly than could have been foreseen, the revolutionary portents in the Argentine republic, mentioned in last week's issue, developed into open revolt. With hardly any show of resistance, the federal government in Buenos Aires collapsed. President Irigoyen, who two years ago was swept back into office for a second term with the largest popular vote in Argentinian history, has been deposed, and is a prisoner. His associates have been swept from office with him. A revolutionary junta, composed of military and naval officers, is in control. The composition of this junta is not reassuring to those who consider the effect of this coup on the stability of Argentina. But the officers who have seized power protest their intention of speedily making way in favor of civilian control, and it may be that the disturbance will pass quickly. President Irigoyen seems to have fallen a victim to the worldwide economic depression. Argentina has been hard hit by the unemployment wave which is circling the globe. The masses, who had put Irigoyen into office, turned against him when he proved unable to relieve their distress. And although few Americans know it, the United States must bear a considerable portion of the responsibility for Argentina's present troubles. The embargo against the admission of Argentine cattle into this country, ostensibly for hygienic reasons but actually in order to protect American cattle growers against the competition of the lower cost South American herds, has had a disastrous effect on business in the Argentine. Unable to find another market for this basic Argentinian industry, President Irigoyen took a marked anti-American attitude and had recently approved a far-reaching commercial treaty with Great Britain. But the impatient people of his country were not willing to wait for the economic help that the new treaty, on going into effect, might bring. They revolted. But they still have the American embargo with which to reckon. It is another example of the way in which a domestic policy of a nation as powerful as the United States can affect the welfare of distant states.

New York Wrestles With Graft

FOR the moment Chicago is out of the spotlight. New York now commands attention as a sinkhole of civic corruption. The disclosures of the past few months, culminating in the interposition by the governor of the state, show a state of affairs in our largest city reminiscent of Tweed days. One judge has already been sentenced to the penitentiary; another has been forced to resign; two magistrates have resigned while under a cloud; the head of a city board has done the same thing; the mayor has appealed publicly to good citizens to help in tracking down and driving out graft. Nobody seems to take the mayor's appeal seriously, but Governor Roosevelt has regarded the total situation as being serious enough to risk his own political future by appointing the attorney-general of the state, a republican, to investigate one malodorous case, and by requiring a judge of the supreme court, another republican, to draw a special jury in an extraordinary term of the court to hear the evidence. Tammany hall will not lightly forgive a democratic governor who thus meddles in its affairs. But when evidence of graft and bribery proceeds as directly as it apparently does in New York from minor political jobs to positions on the bench, some sort of action must be taken if any confidence in our institutions is to remain. These scandals, bad as they are, should put an end to one type of superficial comment on public affairs. This is the comment which holds that a carefully disciplined political machine of the Tammany hall type, making its money out of the "honest graft" of municipal contracts and by similar means, will give the most satisfactory government the citizen can expect. Such a system inevitably produces political debauchery. The tiger does not lose his stripes. An honest Tammany is a contradiction in terms.

Liquidating Methodist Imperialism

COMMISSIONS representing the Methodist Episcopal church and the Methodist Episcopal church, south, recently took the final steps which brought into being the Methodist church of Mexico. The commissions felt it necessary to fix upon the new church the 25 articles of religion which John Wesley

whittled out of the Anglican 39 for the proper restraint of the skittish American Methodists who had just declared their independence of authority exercised from Britain. They also put into the constitution of the Mexican church Mr. Wesley's "General Rules," although prudence forced them, after reading over this document, to insert a notation that "some points do not literally apply today." But the important fact in the whole procedure was, not this attempt to saddle the new ecclesiastical family with these dogmatic and disciplinary heirlooms, but the act by which the Mexican Methodists were set free. Free they now are, an independent Methodist church, and about to hold their own general conference and elect their own bishops. That this is no passing whim on the part of the Methodists of America is shown by the departure of a similar commission for Korea, where the same formation of an independent church is expected to eventuate. These developments mark a highly significant change in the Methodist outlook. Because it is so strong and so tightly organized, the American Methodist church has never been overly interested in the union of its mission branches with other churches on mission fields. Up to a few years ago its openly expressed preference was for the formation of a "worldwide" church, as fully and frankly imperialistic in its organization as that of Rome. The liberation of the churches in Japan, Mexico, Korea, and probably soon in Brazil, is due notice that Methodism is abandoning its hope of a world imperialism. This shift in policy will be hailed with joy by advocates of Christian unity on all mission fields.

The Future of the Negro Churches

THE Negro church is one of the unique phases of American church life. Born, not out of any reputed doctrinal differences, but out of bitter recognition of the impossibility of maintaining vital Christian fellowship between persons of black and white pigmentation, these segregated churches have been the most important social institution among the 12 million Americans of African descent. Many students of the racial question have questioned the ultimate wisdom of such racially circumscribed denominations. Segregation can never be the final solution of any problem which involves fellowship. But considerations of this kind take on an academic aspect in face of the obvious fact that the colored denominations are here, that they are strong in membership, and that the social facts which brought them into existence are still operating with full force to keep them separately alive.

Most of the Negro churches were formed at the instance of Negroes. As much as half a century before the civil war, certain Negroes, who felt themselves under social disability in the existing churches, even though they were free and living in free territory, broke away and founded the first of the distinctively colored communions. With the war, and emancipation, the movement spread. There have been attempts to hold the colored people within the fellowship of certain churches dominantly white. But these have tended toward the creation of distinct enclaves, within which colored congregations have formed minority blocs practically as distinct as the independent colored denominations.

During the sixty years of Negro freedom these race churches have exerted an unmatched influence. As in no other portion of the American community, the church has been the social center, the minister has been the undisputed social leader, and the attraction of the church has been sufficient to absorb a major portion of the race's energy, after the primary requirements of securing a living have been met. It is still probably true that, in the view of the majority of Negroes, the church holds this preeminent importance. But the drift has clearly set in in an opposite direction. The Negro of these post-war years is not the naive, trusting, easily diverted Negro of old. He has attained formal education in large numbers, and he has secured an education of another and a deeper sort in his experiences with the white political, social and economic world.

This new Negro, to be found by the thousands among the younger colored men and women in urban communities, has an attitude of cynicism, of bitterness, and of racial consciousness which continually asserts itself. The recent outpouring of Negro literature gives expression to this in all literary forms. The growing Negro press rings the changes on it. It finds voice not only in the pronouncements of leaders like DuBois, White, James Weldon Johnson, and Randolph, who work through social and industrial organizations, but equally in the cultural achievements of men like McKay, Cullen, Hughes, and Robeson.

It is disturbing to see the gap that is opening between such men and the Negro churches. To be sure, there are other Negro leaders who are still well within the circle of the churches, and who are having large influence on the molding of the rising generation of their race. Haynes, Tobias, Hope, Miller, Mordecai Johnson—the list could be lengthened considerably, and every name would be that of a man at once a religious leader and at the forefront of Negro racial advance. But it is a question as to whether even these men, in their actual contribution, will not find themselves forced more and more outside the usual field of activity of the Negro churches. Considerable evidence points in this direction.

There lies before us a new volume, "The Negro in America Civilization," edited by Charles S. Johnson of Fisk university, and containing the materials gathered for the national interracial conference held a year ago in Washington. The book essays to be "the most important study of the Negro in America

ever made . . . presenting every phase of Negro life in the light of all available scientific data." The conference was participated in by all the men already mentioned as being both racial and religious leaders. It did, indeed, deal with an enormous amount of material and cover great stretches of ground. Yet a careful search of the index shows that these leaders, faced with this opportunity, paid practically no attention to the church as a social factor of importance in contemporary Negro life. "Church" does not appear in the index of this volume of more than 500 pages; Christianity is mentioned twice, both times in connection with racial prejudice; "religion" occurs once—a reference to the religion of delinquents!

From a consideration of this volume, with its significant omissions, we turn to a recent issue of the Chicago Defender, one of the important Negro newspapers. The first page of this paper carries a sensational headline "Fists and Chairs Fly as Baptists Reelect Williams." The leading news report begins in this fashion:

> Rev. L. K. Williams, veteran pastor of Olivet Baptist church, was declared president of the National Baptist Convention, Inc., for the ninth term Wednesday afternoon following the wildest semblance of an "election" ever held by the body. During the course of the election chairs were thrown, fists were used to settle differences between factions and one minister's arm was caught just as he was about to cut another "brother." Six police answering a riot call finally managed to end the orgy after several minutes of remonstrating with the heated brethren.

In this contrast between the silence of the sober study of American Negro life and the sensational phrases of the newspaper there lies cause for deep reflection on the future of the Negro churches. We do not wish to pass any sweeping judgment on the National Baptist denomination merely on the basis of a newspaper report. Nor do somewhat similar reports concerning episodes in the recent history of other colored communions impel us to unreserved condemnation. It has been suggested in some quarters that such open outbursts may not, in the long run, have a more unhealthy effect on the life of the Negro denominations than the festering personal feuds within white churches which, because they are concealed beneath a surface of conformity to good manners, sometimes exert their malignant influence for decades.

But this contrast does indicate that the Negro churches are fast approaching the parting of the ways. It is probably possible for them to go along for years exhibiting characteristics much like those in the newspaper clipping. As such, by trading on the weaknesses and remaining ignorance of the race, large memberships may be maintained and a certain semblance of social importance. Yet any such policy can eventuate only in a final loss of influence. As the education of the race proceeds—and it is proceeding at a rapid pace—a new type of church leadership must be developed, or race leadership must be surrendered.

The truth is that in this field of church life, as in so many other respects, the Negro has been ill served by his desire to reproduce the characteristics of white churches. The real contrast between the significant silence of the members of the interracial conference and the disquieting rumpus at the denominational convention is a contrast between men who are determined to discover a full and rewarding destiny for their race by the working out of its own resources, and men who are intent on going ahead with a copy of the white man's procedure, modified only by passing gusts of racial self-expression. And the men who are in the first group are turning away from those in the second, carrying with them the Negroes who will dominate the future decades of the race's life.

The Negro churches are confronted by the requirement for a decision. If they hope to play, in their race's future, a part commensurate with that which they have taken in the past, they must decide to develop a better educated ministry, with a broader social and intellectual outlook, with a more realistic ethical understanding, and with a new poise and dignity. More than all else, they must develop a ministry that has no interest in merely reproducing the forms, orders and traditions of the white churches. Individual colored leaders already see this, and are working to bring it to pass. But until the colored denominations see it and adopt it as their considered program they will continue to lose in the estimation of the rising generation of Negroes.

It is true, of course, that if the colored churches need to make such decisions, most of the white churches have equally serious changes to make. But the situation has suddenly become such within the colored community that the decision must be reached without delay. The colored church is confronted by a new sort of person—even more fundamentally altered than the post-war person who confronts the white church. It cannot continue to be the sort of church it has been unless it is content to see its real influence fade away.

Russia's Tractor Revolution

[Editorial Correspondence]

Moscow, August 19.

THE whole soviet strategy is contained in the two words, industrialization and collectivization. One cannot always be sure which is means and which is end. The farmer must be collectivized to destroy his individualism, chief opposition force to soviet politics. He must also be collectivized to increase his production. His production must be increased so that more grain can be exported. More grain must be exported so that more machinery may be bought. More machinery must be bought so that industrial plants may start operation. The industrial plants will increase the industrial population and at the same time provide machinery for collective farms in which the psychology of the industrial worker will be reproduced in the country. So the logic runs in a

circle. It is because the five year plan is supported by the double logic of economics and politics that it can claim such universal support in Russia today. The political leaders need industrialization for political ends. The populace wants it for its own sake, or rather for the sake of the higher standard of living which it promises. Incidentally there is a third force behind this industrialization program not mentioned so frequently but equally as potent as the political and the economic factors. The "heavy industry" which is to produce steel and tractors is meant to provide as well for the contingency of war, which in Russia is not regarded as a contingency but as an inevitability.

The heart of the whole program is in the movement for the collectivization of the farms. A few million factory workers can not finally hold themselves against a nation of more than a hundred million farmers if the psychology of the farmer is not changed. Just what the communists are doing to transform the farmer became a very vivid reality to us in a trip to the country this week. We passed miles and miles of peasant villages. It was harvest time and the peasants were threshing their grain—women were cutting the grain in the field with sickles. Men were hauling it to the threshing floor. Old men and children were threshing it with old-fashioned flails. By turning a single corner we passed from the 12th into the 20th century. For just around the corner from an old-fashioned peasant village was a modern collective farm. It boasted of two tractors, a model cow barn and all modern farm machinery. Ninety families comprised the collective and they were farming 500 acres of land. There are collectives comprising 10,000 to 20,000 acres and more. This particular collective had equipment similar to that of a farm of 200 acres in the states. Its buildings were much more primitive, of course. We arrived at the noon hour when the one common meal of the day is taken. The others are still served in the several individual homes of the peasants.

We asked the peasants what advantage they had over the peasants who still farmed individually. They answered proudly, "You don't see us using flails, do you?" They claimed to have meat, sugar, butter and other delicacies which individual peasants never enjoyed. We wondered just what the individual peasants did eat, for the fare to which the members of the collective invited us hospitably did not excite our appetites. It consisted of black bread, cabbage soup, oatmeal and tea. But all things in this world are relative and for all we know these peasants may really be very fortunate compared to their non-collectivized brethren.

There is no question but that collectivization is proceeding very rapidly. Over six million households are now in collectives. The percentage of total farm households varies from 870 in the Moscow district to 48 per cent of the farm households in the rich grain belt of the Ukraine. The percentage for the whole country is 24 per cent, which is identical with the percentage of mechanized farms. That fact is significant. It means that it is fairly easy to get peasants into the farms if you can offer them the attraction of a tractor. The trouble during the early part of the year was due to the fact that communist zeal went beyond the bonds of prudence and peasants were forced into collectives by sheer political intimidation, unfair taxation and violence without any guarantee that machinery would be on hand to give collective farming an advantage over individual farming.

This policy is now generally condemned. It was changed when Stalin called a halt in his letter of last March. At present collectives are organized only as machinery becomes available. A further change in policy is that peasants are permitted to keep their own cows and chickens. The fact that farmers who are informed by an individualistic culture and temper which roots in the ages were suddenly deprived even of such vestiges of private property as a cow and a few chickens, shows to what lengths political dogmatism may go when it is driven by the kind of fanaticism which possesses the young men who contribute the driving power of this regime. One is forced to marvel continually at the curious combination of political realism and unscientific dogmatism which characterizes the Russian political leaders.

Though the pressure has been taken off the farmers, there are still many stories of civil war conditions in the villages where eager communist agents exile those who oppose the collectivization program. On the whole, however, the farmers are appeased by the change of policy since March. The burden of the five year program is now falling upon the cities where food is scarce because too much of it is being exported to finance the purchase of machinery. As one sees the long lines before every produce store, one cannot but marvel at the patience of these people. No government of the western world would dare to put the temper of its people to such a test. According to all evidences this government watches the public mind and feeling with calculating realism, ready to release the pressure a little if conditions make it necessary. In spite of all difficulties, it is this combination of the patience of the people and the cool realism of the government which makes the bold experiment of the five year plan possible. For the five year plan means that a generation is being asked to deny itself food that its children may have machines and the luxury which machines produce.

REINHOLD NIEBUHR.

The Transfusion

A Parable of Safed the Sage

IT was the Sabbath Day, and the people of God were assembled at the Sanctuary, and they heard the Word.

And as they came forth, there rode up a man in a Car, and he spake one by one unto the men of the

Congregation, and they turned each one of them unto his Family, and said, Go ye on home, and I will come a Little Later.

Then went those men unto the Hospital, and I also went with them.

And there lay a Little Girl, very pale and white. And the Chirurgeon spake, saying, She must have Blood, else will she die.

And those men stood in line and rolled up every man his Sleeve, and offered his arm that he might give Blood out of his own veins for a Little Girl not his own.

And the Chirurgeon said, But one of you shall be needed, but among you I desire that I may find the Perfect Donor, whose blood is of the precise Character which this Little Girl doth require.

Then did he make certain tests, and he selected one of the men, saying, Thou art for this purpose the best of these men.

And from his arm took he Blood and gave it into the arm of the Little Girl. And she lived.

And I came again in two or three days, and she still was Pale, but she was better.

And I came again and she was nibbling the bone of a Chicken, and there was before her upon the Tray a good-sized meal for a Little Girl.

And I came again, and she had gone home, and was playing around in the front yard.

And the man who had given of his Blood, said, Speak not of it. It was but a trifle. What man is there who would not gladly have done it?

And I thanked God that even those men who do not pretend to be very good would have done likewise.

Now this was unto me for an Emblem and a Parable. For thus do we live, and without the shedding of Sacrificial Love there is neither Forgiveness nor yet Life, and It cheered me to remember that such sacrifice is seldom lacking.

For I see in a vision a Large Fraction of the Human Race as it were lined up before the door of Earth's Hospital Ward, saying, as they roll up their sleeves, If there be herein any Little Girl or Little Boy or any of my fellow men perishing for lack of what My Gift may supply, here is my Naked Arm.

And I thanked God and took courage.

VERSE

The Uncrowned Victor

FALSELY you have said he failed—
He whose strong, faith-founded soul
Never faltered, never quailed;
From whose sight the longed-for goal
Never vanished; he for whom
There was never hopeless wrong;
He who at the brink of doom
Felt his spirit wax more strong.
Failure? No! To him be glory!
Let a verdict fair be spoken:
Life and death and battles gory
Found him true, his faith unbroken.

THOMAS CURTIS CLARK.

These Times

OUR motors pierce the clouds. They penetrate
The depth of oceans. Microscopes reveal
New worlds to conquer, while we dedicate
Our intellects to strength of stone and steel.
We are as proud as those who built a tower
To reach to heaven. Recklessly we rear
Our lofty Babels, arrogant with power.
How dare we boast of cities while we hear
The nations groping through the dark along
The road of life? What right have we for pride
Till Truth is steel, and Faith is iron-strong,
Till God and man are working side by side?
Then let our prayers and labors never cease;
We act the prologue of a masterpiece.

GERTRUDE RYDER BENNETT.

The Tiny Spark

A TINY spark from friction on the shore,
And then the miracle of life began,
That in a million years should make a man
With power to rule all things that came before;
Whose well-trained mind, with time-begotten lore,
Compels the unseen forces to his plan,
Controlling land, and sea, and air; who can
By understanding much, command much more.

A million, million years may onward roll,
And far into eternity extend,
But still the unsolved mystery of man's soul,
The tiny spark—the life that has no end.
Himself the force his will cannot control,
Himself the thing he cannot comprehend.

MARGARET WHEELER ROSS.

A Myth

A MAN there was who dwelt upon the earth
And never lied unto himself about
Himself; and never once, with wishful thinking,
Deceived himself about his faults, but saw
Them clearly as they were, and faced the facts.

Thus did the gods become consumed with envy
That earth possessed the rarest of all beings,
And took him hence unto themselves upon
The high Olympus; and there they crowned him and
Proclaimed him chiefest god among them all.

LEE SPENCER.

A Rosary for Protestants

By Dilworth Lupton

SOME psychologists divide humanity into two general groups: extroverts, the people who tend to turn their thoughts and feelings toward interests outside themselves; and introverts, folk who are inclined to live within the four walls of their own minds. These psychologists state that extreme cases of either extroversion or introversion are pathological, and that an ideal personality is one that maintains a balance between the outer, practical life and the inner, ideal life.

Mr. Gandhi believes that within our western civilization are the seeds that will destroy it; that the materialism of our time—a materialism born of our conquest of nature—is turning our thoughts and interests almost wholly outside ourselves. He urges that we virtually abandon our conquest of nature, return to a more primitive form of life and thus save our souls from catastrophe. That surely is not the solution. It were folly to turn back the hands of our clock, even if we could. We need not relinquish the attempt to subdue nature to our wills; rather must we add to our conquest of nature the progressive conquest of our own inner selves. Then "introversion" will balance "extroversion" and we will recover our sanity.

Give Contemplation Its Chance

Miss Evelyn Underhill, in her "The Life of the Spirit and the Life of Today," indicates the principle by which we can begin this spiritual conquest—in a word, how we may bring about a balance between our outer and our inner lives. Let me quote her: "Keep it [the soul] perpetually busy at the window of the senses, feed it with unlovely and materialistic ideas, and those ideas will realize themselves. Give the contemplative faculty its chance, let it breathe at least for a few moments of each day the spiritual atmosphere of faith, hope and love, and the spiritual life will at least in some measure be realized by it."

When, however, any of us westerners—we who are so immersed in this appallingly vital thing we call "civilization"—succeed in salvaging from each day even a brief time in which to "give the contemplative faculty its chance," we encounter at once two psychological difficulties. We discover, in the first place, that concentration on spiritual things is arduous business, that it is difficult to cut ourselves loose from the distractions of our outer life. We find, also, that we are poverty-stricken in ideas that are worthy of prolonged thought.

Whatever may be our distaste of many elements in the Catholic church, we must admit that Catholics are, for the most part, profounder psychologists than we Protestants. Centuries ago the Catholic church adopted a device known as the rosary. The chief purpose of the rosary is the counting of prayers and meditations, but in addition to this it overcomes the two difficulties of which I have just spoken—it enables the devotee to concentrate his mind and it serves also to bring to his memory certain definite ideas around which he may cluster his thoughts.

A Rosary of Words

I would like to suggest this: A rosary of *words* instead of beads. The plan came to my mind through the use of notes in making extemporaneous addresses. Many speakers take to the platform a list of eight or ten "key" words. These words serve the speaker in much the same fashion that a rosary helps the Catholic—they enable him to concentrate, and they remind him of ideas which he wishes to express. For the culture of our inner lives, I propose a similar device, a "rosary" of seven key words which hold within them some of the greatest ideals of our race. I suggest that we employ these words in some such fashion as a Catholic uses his rosary: that we learn them by rote and use them as a means of concentration and as reminders of ideal thoughts, feelings and conduct.

The seven words are these: Self, others, God, health, truth, beauty, goodness. You will notice that this list is composed of two "trinities" of words, separated by the word health. This structure aids the memory.

Let us suppose that you are an adventurer in the land of spiritual realities; that you put aside a few minutes every day for the nourishment of your inner life, even as you do for the feeding of your body. Call to mind the first word of our "rosary," self.

Meditation on Selfhood

We are living in a world that seems so material that sometimes our own personalities appear to be an illusion. We need to make the acquaintance of our inward beings and to be reminded of the spiritual stuff of which we are really made. Allow your thought and feeling to play freely about the word self. Recall to mind some great Bible verse, such as, "*Now* are we the sons of God," or, "I and the Father are one," or that sentence of Augustine's, "My soul was restless until it found rest in thee," or affirm something like this, "I am essentially spiritual, transcending time and space and even death itself." Try to *feel* the reality of your own spiritual nature.

Then call to mind the second word—others. Dr. Richard C. Cabot, in one of his books, speaks of the "sin of impersonality." What he means of course is our tendency to regard other people as mere things or organisms or perhaps agents for the accomplishment of our own selfish ends—agents to be cast aside when they no longer serve us. This noxious "sin of impersonality" is at the heart of all immorality, whether personal or social. As your mind dwells on this word others, try to think of your friends and

humanity itself as personalities that are spiritual and worthful in their own right. What an opportunity this offers, too, for remembering those who are no longer visible to you. Do you often call to memory your father or your mother who died perhaps a few years ago? Do you frequently recollect your friends who have gone, or do you forget about them for days at a time? Our "rosary" may serve as a reminder; it may keep their memory green.

Realizing God

Then let your thoughts and feelings center about the third word, God. Repeat perhaps some great poem like Eliza Scudder's:

> Thou Life within my life, than self more near,
> Thou veiled Presence infinitely clear,
> From all illusive shows of sense I flee,
> To find my center and my rest in Thee.

Or that phrase in the Psalms, "In Thy presence is fullness and joy." Try to feel "the presence of God." You may discover, as many have done, that you can commune with God as a man does with his friend. For a few moments let even your thoughts be still and open the deeps of your soul to the deeps of spiritual life. Said one of the mystics, "Listen to God." Learn to listen.

Health. Writes Browning, in "Rabbi Ben Ezra,"

> To man propose this test—
> Thy body at its best.
> How far can that project thy soul on its long way? . . .
> Let us cry, 'All good things
> Are ours, nor soul helps flesh more now than flesh helps soul!'

Flesh can also hinder soul. To remember and obey the laws of health—wholesome breathing, temperate eating, restful sleep, recreation, exercise and all the rest—is a spiritual responsibility. The difficulty is that we forget, and then flesh hinders soul. Use this part of the "rosary" to recall to memory these laws. Use it also to enable soul to help flesh. A wise man employs both mental and physical means in the care of his body. Many able physicians realize that they are dealing not only with sick physiques but sick personalities, and that the two are often closely related. May I suggest a book entitled "Faith and Health," by Dean Charles R. Brown of the divinity school of Yale university? He is a little hypercritical in his treatment of Christian Science, but his chapter on "Suggestion" contains a sane and useful technique of mental healing.

The Greek Trinity

Then contemplate the final trinity of words—the Greek ideals of truth, beauty, goodness.

Truth. In these days of shibboleths, catch-words and labels, truth is often at a discount. Men hesitate to seek realities, and even more to utter them. We need a few minutes each day to shake ourselves loose from our timidities and to venture gallantly into the field of new ideas. Use this part of the rosary for recalling the Fourth Gospel phrase: "Ye shall know the truth and the truth shall make you free," or those inspiriting lines of Dr. Minot Savage:

> O Star of Truth, down shining
> Through clouds of doubt and fear,
> I ask but 'neath Thy guidance
> My pathway may appear.
> However long the journey,
> How hard so e'er it be,
> Though I be lone and weary
> Lead on, I'll follow Thee!

The frequent repetition of such lines as these tends to make us ashamed of our timorousness and insincerities and to drive us to look behind all shams, delusions and bigotry to truth itself.

Relaxing into Beauty

Then call to memory the second word of the Greek trinity, beauty. The filling of our souls with beauty can be accomplished, not only by beholding and listening to lovely things, but by use of the imagination. I have heard of certain psychiatrists who seat their patient in an easy chair and bid him close his eyes and relax his muscles one by one. Then they quietly describe some exquisite scene in nature. The patient's part is to visualize the scene with as little effort as possible. Frequently this reminder of beauty brings rest and peace to a jaded and harassed spirit. Adventure into this field for yourself. Depict to your imagination something beautiful you have seen or recall lovely strains of music.

Finally, goodness. William Lyon Phelps, professor of English literature at Yale university, recently said, in an address to a graduating class, "In my study of history I am convinced that the fundamental weakness in every empire and every great civilization was the weakness in the character of the upper classes. Babylon, Assyria, Persia, Rome, Greece, all fell because the leaders, the aristocracy—whether social, intellectual or political—held before the people bad examples of character. . . . The only way I see out of our present difficulties is for the leaders of America to realize that character is the supreme thing."

The quality of our character is ultimately dependent upon the quality of our ideals. Most of us at times entertain lofty ideals, but they grow dim and impotent in the presence of the thousands of distractions of our workaday lives. We need frequent reminders of what sort of men we want to become. This verbal "bead," goodness, can serve precisely this purpose. As you contemplate this word, think of the qualities you would like to express—courage, self-reliance, self-control, patience, nobility, social-mindedness, unselfishness and the like. Such a spiritual exercise in all likelihood will bear fruit, for that which a man cherishes in the deeps of his heart he tends to become.

Methods of Devotion

What humanity needs most is the culture of the spiritual life. Such culture can come only through the pioneering efforts of individuals who nurture it within themselves. You say you have no time for this nur-

ture? "Spiritual life is as necessary to man as breathing; and no one dares say that he has not time to breathe."

I suggest your purchase of a "devotional" loose-leaf book. Divide it into seven main sections and label them self, others, God, health, truth, beauty, goodness. When in your reading you find sentences, passages, verses or entire poems which stimulate your moral and spiritual nature, write them down in the proper divisions and gradually commit some of them to memory.

Set aside a period or periods each day for meditation, prayer—call it what you will. Such times may be only ten or fifteen minutes in duration. Many find early morning or bedtime best suited to the purpose. Relax your body, close your eyes and recall one by one the words of the "rosary," and with them some of the inspirational thoughts you have memorized. But do not be a slave to formulas or to other people's ideas. As you think of each word, give room for the spontaneous action of your soul. Let your thoughts and feelings run freely, and even soar if they will.

We are used to the practice of bodily exercise, but many merely smile at the idea of "spiritual gymnastics," for it seems to them novel and perhaps bizarre. Others, of a more venturesome nature, will experiment with it, and probably discover a new source of increasing fullness and richness of life. Said Dean Inge, of St. Paul's cathedral, in speaking not long ago of the cultivation of the inner life, "That which begins as an experiment ends as an experience."

Augustine Still Lives!

By Edward Shillito

Aurelius Augustinus died at Hippo, August 28, 430 A.D.

FIFTEEN hundred years ago an old man was dying in the city of Hippo in North Africa. Around the walls of the city the vandals were encamped and, though the siege was prolonged, the city was doomed. Rome had fallen to the barbarians twenty years before, and now they were sweeping over the north of Africa. Within the city, looking upon the white walls of his room, on which the seven penitential psalms had been written at his desire, Aurelius Augustinus was saying farewell to the world. The Roman empire might fall; he himself did not doubt that the city of God would abide, and in this confidence he said farewell to his friends—for he was a great friend—and went home to that eternal world where his treasure had been laid for many years. Out of the hazards and perils, out of the glory and shame of earth, he was passing to that eternal Beauty which he had loved, but loved too late.

Out of Conflict to Sainthood

St. Augustine of Hippo died fifteen centuries ago, but he lives still, and so long as mankind remembers its spiritual athletes—those dæmonic personalities in whom the conflicts of life are waged with a terrible intensity—it will recall this man. It is doubtful whether anyone could be found pledged to accept all that he taught. The Roman church counts him one of its great doctors, but does not accept all his interpretations of God and his ways with men. Some things are incredible now; some things, indeed, in his vast treasury do not agree with each other; but there can scarcely be a church, or even an individual Christian thinker, upon whose thoughts the mind of St. Augustine has not set its mark.

His story itself is one of the immortal adventures of the soul of man. In his fearless dealing with his own life he ranks with Saul of Tarsus and Luther and Bunyan and Pascal. No one who reads the "Confessions" can fail to ask, "Where have I read words like these before?" He may turn to some modern works on the psychology of the religious man and discover that this Latin father had been in that same hidden land. The modern study of personality may indeed be said to begin with "The Confessions."

Guided by an Unseen Hand

It is the story of a master mind set in a world where there were many ways pursued to the Great Secret, and Augustine knew them and had trodden some of them. The thrill of the story is to be found in the plot; it seems as if some hand from out of the unseen was guiding this man; but how nearly again and again the plot came to failure! He likened himself to a derelict ship: "And Thou wast at the helm, but very secretly." The story will live forever among the archives of the spirit of man.

A living poet, Mr. Arthur Shearly Cripps, has written of him with deep sympathy; he knows his Augustine as a lover of Africa knows his kinsman (it was about Cripps that a Rhodesian farmer said, "He is too much like Christ for this damned place"):

> Saved as by lightning, by one flash that showed
> Thy one and only Heaven-predestined road—
> Long-time thou knewest their perplexity,
> Before whose feet a many footpaths be!
> Look back and understand and pray aright
> For one who treads thine Africa tonight!
> Mark how around him deepens twilight's gray!
> Mark how way crosses way!

When the crisis was passed and Augustine, disciplined by his searchings and his own humbling experiences of moral failure, came into the Christian church, he was bound to have a place of power. Such men as

that rarely appear on the scene. He was marked out as a leader. When such a leader appears he is in himself worth a host of other men; he is "the chariots of Israel and the horsemen thereof." No man in Latin Christianity had so deep an influence over the church; for a thousand years he reigned and, though his spiritual family today is widely separated, it is still true to say that his strain is to be detected in many places.

The Living Spirit of Augustine

He is present in the poetry of our age. It is certain that if, in some way unknown to us, the dead are permitted to read the poems of earth, Augustine would have loved and hailed with delight "The Hound of Heaven":

> Now of that long pursuit
> Comes on at hand the bruit;
> That Voice is round me like a bursting sea:
> * * * * * *
> Halts by me that footfall:
> Is my gloom, after all,
> Shade of His hand, outstretched caressingly?
> "Ah, fondest, blindest, weakest,
> I am He whom thou seekest!
> Thou dravest love from thee, who dravest Me."

This is pure Augustine; in his own noble prose the same truths might be found, and even the same images.

He is indeed like a junction into which many lines of human thought and longing move. In him there is something of the Hebrew and something of the Neoplatonist. He is in the line of St. Paul and also of St. John. He is a Roman with a Roman's love of an ordered society; he is a mystic and a prince of the church. And it is not surprising that, when in the Reformation the church split in sunder, he was claimed by both Catholics and Protestants. His strain lives in Luther and Calvin; it lives also in Pascal and the Port Royalists. There are communities in the church of Rome which bear his name, and his words are read in the Roman missal and breviary, and in Protestantism also his voice is still mighty as he pleads for the grace of God and calls men to abandon all confidence in their own powers of attainment. There are some villages in England still in which the strongest communions are the Roman Catholic and the Calvinistic Baptists, and in both of them the language of Augustine can be heard. He is indeed more than a philosopher, more than a theologian—he is a dynamic being who speaks with the power of a burning experience.

Echoed in Modern Teaching

Or if we turn to teachers who have greatly moved this generation, we can hear that same clarion voice in the Catholic Baron von Hügel, who never ceased to own his indebtedness to the great doctor of the church. But no less is it heard in Barth and Brunner, who in the Reformed church are calling to their people to return by the same way through Calvin and Augustine to the teachings of the New Testament upon the transcendence and priority of the eternal and holy God, mighty in Christ Jesus. They are telling this generation, with passion and with paradox, how that the one thing needful is for mankind to surrender his proud, helpless and guilty soul into the hands of that other one who has come down to rescue him. Barth is as fiercely against Pelagius and his optimistic doctrine of human powers as ever Augustine was.

It is not a question of Augustinianism as a system; there can be but few Augustinians in any complete sense of that word—certainly Barth is not; but it is a question of emphasis, which is all important. And in an age like this, with the old order crumbling away as it was crumbling 1500 years ago, it is not remarkable that teachers in the line of Augustine are showing us that we are "shipwrecked upon the will of God." We may call it the grace of God or the given-ness of God, to which we look, but the truth is the same. It is set forth in Barth and Brunner, in Francis Thompson and in "The Everlasting Mercy," and it is a matter of life and death that the church should learn the great accent.

Mystic and Ecclesiast

There are serious lines of division to which we are bound to come. Augustine prepared the way for the high sacramental doctrines of the Catholic church. He is at once the mystic and the stern upholder of the ecclesiastical system, whereby the kingdom of grace entered into the life of man. It is not essential that his teachings should be received or rejected as a whole. All things are ours, whether Augustine or Calvin or Barth. It is not necessary to define the character of grace and the ways whereby it is ours in the Roman way. It is ours to see to it that we do not lose Augustine's great thought of God as the seeker: we, the seekers, are first of all the sought.

And as if it were not enough that Augustine should have anticipated by his insight so many of the needs of the church, he has also left to us the inspiration of "The City of God." Whenever we begin to think out the relation between the church and the nation, we find the main lines of our discussion laid down by this ancient doctor. "From some points of view he belongs to all ages. His soul—and what a soul it is!—has passed into his writings; in them it still lives. There are some of his pages on which men will always shed tears." There are some at which they will pause and reflect and wonder.

At the entrance to the chapel of Mansfield college there is a statue of Augustine with the words, "Da quod jubes et jube quod vis"—"give what Thou commandest, and command what Thou wilt." That word, first seen in the days of youth, has remained with me during all the years that have passed since then; it is one of the words which the touch of time has turned to truth. There is something Pelagian in all of our Anglo-Saxon race: we do not yield readily to the will of God; we like to stake out a claim for man's own, but more and more as the years pass it becomes true

in experience, that God must give what he commands, and the last most deadly sin of man is pride. The love of God, from which nothing can separate us, is not our love to him but his love to us. This was not a truth which began with Augustine of Hippo, but it was a truth which was worked out in his own amazing experience, and was then passed on with matchless eloquence, and with that break in the voice which we sometimes catch as we read "The Confessions." "O ye sons of men, how long so slow of heart?"

Can We Be Christian and Not Missionary?

By Lewis Clayton Kitchen

TWO recent articles in The Christian Century under the caption, "Can a Missionary Be a Christian?" are very troublesome, for I'm a missionary and I have hitherto unhesitatingly considered myself a Christian. These articles are a mental irritation that has begun to fester. Like a sore boil, I've poked at the idea from different angles and I've only been making the irritation worse. I wonder if I should lance it.

In India, too, we missionaries stand face to face with that problem of human need, as presented in those articles from China. The half-naked coolies pulling the punkah ropes, that 6-year-old girl about to be sold for debt (thank goodness, *that* debt has to be met some other way!), those hundreds frozen to death, those millions starving, the uncounted hordes trying to live on less per day than I spent on ice-cream yesterday—this is for the most part a familiar story, substituting only leprosy or tuberculosis for the freezing. Fortunately, in India one doesn't hear much of people dying of cold, and fortunately (perhaps?) death lays hold of India's hosts, not so much by their empty stomachs as by their hollow chests.

A Diet of Pumpkin

But I am just concluding a vacation of several weeks in these glorious foothills of the Himalayas, within sight of the eternal snows, where God's bounteous gifts are lavished with a free hand. The other day we had peaches and cream; the day before that, strawberries and cream. I am about to return to our village on the plains, where my Indian colleagues will be enjoying, I hope, their rice and pulse, with perhaps some fried pumpkin. But I shall stop in Calcutta and buy a basketful of vitamins encased in Darjeeling vegetables and fruits and for at least a week I shall not have to revert to the starch diet and the fried pumpkin. For I can afford it. I wonder if my Indian colleagues ever grow tired of pumpkin as I do, or if the coolies ever get "fed up" in our sense on just rice and salt, which I should regard as impossible food!

Next week we shall begin a new hostel building. I wonder if we shall have labor troubles as we have had before. Some of the coolies may try to hold out for 13½ cents a day instead of 11¼ cents, especially as rice planting will be on, and when they work in the fields they are sure of one good meal a day—it is a part of the recognized rate—though they may wait months for the cash part. But I think we can keep the coolie rate down to the regular wage, for we are in no hurry this time. And if we should once raise the wages that extra 2¼ cents per day, whatever would the village farmers do for labor? We might easily do it, for $5,000 is not a great deal more than $4,500, when a board in New York appropriates it for a hostel. But . . .

Becoming Insulated

Am I becoming a capitalistic, plutocratic, "hard-boiled" missionary, "insulated," as my fellow-missionary from China put it, "against human need"? Then apparently it is not possible to remain Christian and missionary? Then I shall resign my appointment. For I am as determined now as I was in 1920, when I heard Sherwood Eddy at Des Moines challenge us Student Volunteers to get off the sidelines and into the game, to follow Christ at any cost. I am not one whit less certain now than I was then that the supremely worthwhile effort is to be worthy of his name. I shall quit living amid this depression. I shall turn my back on all this economic misery. I shall save my own soul by returning to America, where my present salary would not be regarded as much above that which is "required to maintain a minimum of decent subsistence for my family of five." Then my conscience will be at peace.

But what if I should be unable to forget those with whom I have worked these several years, and our coolies, the men and women who have made and carried the bricks for our schools and hostels, their scant and ragged clothing and their one good meal a day? And the poor chap who fell from the scaffold and hasn't walked since? And the overseer of the coolie-gang with that cancer just above that artery near his right shoulder? What if the memory of these few years out here should haunt me? Would it help me be more of a Christian then, ten thousand miles from here, if all my colleagues should decide to become Christians too? If one can't remain a missionary and be a Christian, I wonder how much more certainly we

shall make a success of it by ceasing to be missionaries.

Feeding the Multitudes of Hungry

What then? I'll give away all my salary to feed the poor, and I'll ask the village people to supply my needs. I have that much faith in Indian hospitality to believe I'd not go very hungry though others might. I'll trade places with the old blind man who comes on Saturdays and sings, "I know not when that day may come." When he finds how truly Christian I have become, perhaps he will give me that equivalent of a nickel every Saturday that I give him. But if I am to give it all, what about that 60 rupees a month that is taken out in New York for my insurance premiums? That would feed about three families of five each out here. And altogether my salary ought to feed and clothe and educate a score of families. That seems to be the thing! A hundred lifted out of poverty! Out of three hundred and thirty odd million! But so many are left—fifty million outcastes alone, mostly all hungry! What if I could make my few loaves feed five thousand every day? A pitifully inadequate contribution!

What *would* Christ do? I think I know. He would certainly not run away from it. I do not believe he would think he had solved the problem by giving all his goods to feed that section of the poor that his meager funds would permit. Oh, he might conceivably do that as he passed by! But I think he'd go deeper. I think he would put his life alongside theirs and try to show them how to grow something more than pumpkin—melons and tomatoes and corn, and two blades of rice instead of one, and more grains on each blade, for example. I think he'd do more than restore an occasional blind man's sight or a mother-in-law's fever, or lay his hand upon a leper. He'd teach them to avoid those evils that too often result in someone else's blindness, and he would provide the grace to do it, and he would help to eradicate leprosy and malaria. He'd teach folks how to recognize their own abilities so they could earn not only that extra 2¼ cents per day but many times that by utilizing their long periods of idle time. He'd deal with problems of seasonal occupations and set himself to solve them, and I do not think he'd rely solely upon the spinning wheel either. He would not so much pay their debts as show people how to establish credit. He'd not so much pity their illiteracy as remove it. He would share with those who do not even dream of them, the privileges of his abundant life, and his communion with his Father in whose house are many apartments and whose storehouse is inexhaustible. If I am right and Christ would do these things, then let me try to be Christian by being that kind of a missionary.

The Illinois Referendum

By Charles Clayton Morrison

TO VOTE or not to vote in the wet referendum—that is the question which now perplexes the dry electorate of Illinois. One dry organization says, Vote. Another advises its constituency to abstain. I do not propose in this article to presume to give advice to others, but only to testify to my own conviction, based upon an analysis of the referendum itself. Readers unacquainted with the actual situation in Illinois may not grasp at once the logic of the drys in supporting a third candidate when two others are in the field, one a wet, the other a self-styled dry who promises, if elected, to violate her alleged convictions and vote for the repeal of the 18th amendment. Why not, it will be asked, go out to win the referendum, and thereby insure that Mrs. McCormick will vote dry in the senate? The answer involves many considerations which are not related to prohibition, all of which we shall ignore for the moment, though some of them are even more vital and crucial than the wet and dry issue. Our present question is, what value has this referendum as a test of public opinion in Illinois? And my answer is, It has no value at all, but is, on the contrary, confusing, unfair and spurious, and is intended by its promoters to be so.

Three questions will be asked in the referendum:

1. Shall the 18th amendment to the constitution of the United States, which among other things prohibits the manufacture, sale or transportation of intoxicating liquor for beverage purposes within the United States, be repealed?
2. Shall the congress of the United States modify the national prohibition act to enforce the 18th amendment to the constitution of the United States (commonly known as the Volstead act) so that the same shall not prohibit the manufacture, sale or transportation of beverages which are not in fact intoxicating, as determined in accordance with the laws of the respective states?
3. Shall the Illinois prohibition act be repealed?

The petitions for this referendum were circulated with great energy by the several groups of Mrs. McCormick's Chicago henchmen, the unspeakable political gangsters whose practices have brought an infamous reputation to their city, whom the decent citizens, in a great popular uprising, had well-nigh unhorsed when Mrs. McCormick's candidacy for the senatorial nomination, and her success partly by their help, brought them back into party power. With the referendum secured, these groups wrested the control of the party convention from the governor of the state, who led the dry forces. They thereupon wrote a platform committing the candidates to accept the

result of the referendum. In a speech to the convention, Mrs. McCormick confirmed the platform, so far as she was concerned, by pledging herself, in spite of her primary campaign pledge, to accept the referendum as a "mandate."

The moral implications of this act of betrayal by Mrs. McCormick have been previously discussed editorially in The Christian Century. It must be kept in mind that the criticism directed against her on this point does not call in question a candidate's right to run for office on a platform of neutrality in respect to the prohibition question and a promise to abide by the result of this or any other referendum. Mrs. McCormick's guilt lies in securing her nomination as a dry and then repudiating her pledge by consenting to be bound by the result of a referendum which she and everybody else knows will be wet. That, however, is no part of the theme of this article.

Let me say at once that I cannot imagine how any honest and patriotic dry citizen could object to a genuine referendum designed to test the public sentiment of the electorate on the question of prohibition. Only a fanatic or a tyrant-minded person could do so. To make an objection to such a direct appeal to the state of the public mind, on this or any other question, only betrays fear on the part of the objector that he is in the minority, and thereby stamps him as essentially undemocratic and no patriot at all. I believe that a wet vote has just as much right to be registered in our democracy as has my dry vote. And if I thought that a majority of our states were wet I would not even insist upon the constitutional provision requiring two-thirds of the states to effect repeal, but would work for its repeal myself.

But I am unwilling to participate in the Illinois referendum because I believe it is a dishonest referendum—dishonest not only in its origin, its auspices and its intention, but also in its substance. Let me set down certain conditions which, in my judgment, a specific referendum must satisfy in order to be a genuine test of public sentiment:

1. It must be according to law.
2. Definite consequences must legally ensue upon its outcome.
3. The issue must be presented to the voter in a form that is fair to conflicting points of view—in this case fair both to honest wets and honest drys.
4. There should be a reasonable assurance of an honest count.

Such a referendum would be the essence of democracy. No patriot could oppose it. But when the Illinois variety of referendum is tested by these conditions it is seen to be a travesty and trick. I propose to examine it under the four headings above.

I

To be a true test of public opinion, a referendum must be in accordance with definite law. A straw vote is not an adequate test, valuable as straw votes sometimes are. In form, the Illinois referendum is legal. It rests upon a statute which provides, under certain conditions, for the direct submission of questions of public policy to the voters for advisory purposes only. The results of such referenda are not binding. I say it is legal in *form*. But in *substance* I am strongly convinced that this referendum is illegal and would not bear examination by the supreme court. My reason for this opinion is that the first two questions are questions of federal rather than state policy. The legal point does not hold against the third question, that of repeal of the state enforcement act, but the 18th amendment and the Volstead law are not questions of state policy. The repeal of the 18th amendment can, according to the constitution, become a question of state policy only by the action of congress in passing a bill for that purpose and referring it to the states for ratification. No such bill is now before congress. In substance, therefore, the first question of this referendum is legally fictitious and empty; it ties up with no legal reality. I believe the supreme court would hold that it is not the intention of the Illinois statute to submit a question of that character to the electorate.

I speak as a layman, not as a lawyer. Nor have I sought legal advice on the subject. The point is mentioned here not because I would favor testing it in Illinois, but for its possible value in other states. In Illinois I would not favor, at this stage of the campaign, any legal process designed to throw out the referendum by court action. If it were thrown out by a supreme court decision, it would relieve Mrs. McCormick of much embarrassment. She could hardly have anticipated this embarrassment when she encouraged and finally accepted the referendum as a justification of her betrayal of the dry republicans who in good faith accepted her dry pledge in the primary and nominated her. Having made her bed on the referendum, she should now be allowed to lie in it. The decent citizenship of Illinois have so many other reasons for defeating Mrs. McCormick that they have no desire to relieve her of the odium of this one which, in displaying her lack of political honor, throws a cold white light on all the others.

II

In order for a referendum on any issue to secure an expression of the real public opinion of a community, some definite consequences must legally flow from it. Something must happen. The referendum must either change or confirm the status quo. Otherwise it is in a vacuum, so to speak—it is not geared into any concrete political reality. You cannot expect people to take part in a referendum on an abstraction, to perform a political act that has no political consequences. And if they do take part in it, they can hardly be expected to treat it with the gravity which is essential if it is to express their true convictions. Responsibility for consequences is an inherent element in any legal or political act, and where no consequences ensue the very quality of the act is vitiated.

In the case of the Illinois referendum nothing legally happens after the vote. It is advisory only and not binding on any one. But the republican party, now controlled by Mrs. McCormick's Chicago city hall lieutenants, after the candidates were all nominated invoked the referendum and is demanding that all the candidates follow Mrs. McCormick's lead in accepting its result as a "mandate." Thus the Illinois referendum is now tied up to real consequences. Among the drys there are some who see no other way out but weakly to submit to this wet trick and go out to win the referendum.

I am unable to follow this reasoning. The candidates ran as either wet or dry in the primary. Mrs. McCormick, for one, ran as a dry. She would not have been nominated had she taken an amphibian position—either wet or dry according as the referendum goes! The true course for the drys, in view of her perfidy, is surely not to try to invest her with the virtue of being a dry by trying to win a referendum whose dice are loaded against them. *Their true course is to defeat her.* In defeating her they will not only defeat her but will defeat the trick which she and her henchmen are attempting to play upon the electorate. Mrs. McCormick's senatorship on the basis of a dry majority in the referendum could never be satisfactory to the drys. She has dishonored herself politically and can never be trusted again.

If the referendum had been invoked *before* the primary, and the candidates had declared their intention of abiding by its result, the present situation in Illinois would not have arisen. Against a fair referendum, openly and honestly projected, no patriotic dry, I repeat, can make a sound objection. But the present referendum, I hasten to add, would not be fair at any time—before the primary, or even in an "off season," when it could be wholly dissociated from personal candidacies. My chief reason for this statement is as follows:

III

The question as it is presented to the electorate in the Illinois referendum is an unfair statement of the issue, designed to capitalize the voter's superficial and momentary discontent with things in general—his grumpiness, shall I say—rather than to disclose responsible and real conviction. I am now discussing the most important aspect of this referendum. It is not an honest referendum—not honest either for patriotic wets or patriotic drys.

Disregarding now the second and third questions on the little ballot, let us center our attention on the first question. The voter is asked: Shall the 18th amendment be repealed? That, I say, is not a fair statement of the issue. It presents a partial issue, a truncated issue, to the voter. It does not present the complete issue. His answer to this question will be determined by his impatience with lax enforcement, or with tyrannous enforcement, or with organized bootlegging, or with any other of the recognized evils attendant upon the effect to suppress the liquor traffic. But the question does not compel the voter to envisage any specific alternative to the 18th amendment, and to cast his vote for or against repeal in the light of that alternative. It is therefore an unintelligent and irresponsible act which he is asked to perform. He is asked to express his emotion, rather than his responsible and sober judgment.

No legislator, state or national, ever faces the question in this one-sided fashion. If Mrs. McCormick goes to the senate, she will not face there the question which her Chicago city hall sponsors are asking the voters of Illinois to face in November. A senator, a congressman or a state legislator faces the question of repeal of federal prohibition in connection with a definite substitute for the 18th amendment. No one, so far as I know, is in favor of repealing the amendment and putting nothing in its place. Everybody, wets as well as drys, is in favor of doing something to control if not to suppress the liquor traffic. The question is, What are we in favor of putting in its place?

This half—the constructive and responsible half—of the issue is not put before the voter by the Illinois referendum. He is asked to choose between the 18th amendment and zero. This is not fair. It is not sound procedure. It is not democratic. It is not patriotic. It is no more fair to patriotic wets than to patriotic drys. It is essentially a trick designed to throw the whole question of public policy in regard to the liquor traffic into chaos. Earnest and honest opponents of the 18th amendment should oppose such an abuse of the referendum as heartily as do the drys. The resort to this trick did not originate among the decent citizens on the wet side. It originated with the political tricksters of Chicago city hall politics who are totally without conscience as to the effect of their acts, and who, being themselves notoriously lawless, deliberately wish to bring in an era of lawlessness throughout the state of Illinois. What they aim at is not the repeal of the 18th amendment: they know that is impossible. They aim at its nullification within the borders of the state of Illinois, and they have projected this spurious referendum in order to give the semblance of popular support to their lawless and treasonable designs.

If this is to be an honest referendum on prohibition, the elector must be confronted with the same kind of an issue which the legislator faces. Instead of zero as an alternative, he should be asked to support a positive and specific policy. Let the elector be asked this question:

Are you in favor of the repeal of the 18th amendment, and the substitution therefor of the Quebec system?

Or:

Are you in favor of the repeal of the 18th amendment and the relegation of the control of the liquor traffic to the several states?

Or:

Are you in favor of the repeal of the 18th amendment and the substitution therefor of a system of state control under the protection of the federal government? (The Dwight Morrow proposal.)

Or any other alternative upon which those who favor repeal can agree.

Such a referendum would be an honest one. No patriot could object to it. It would be every citizen's duty to participate in it if it were projected according to law. Why, then, do we not have such a referendum? The answer is easy and obvious. Because the honest wets cannot agree on the alternative. They do not themselves know what they want. So the dishonest and predatory wets take advantage of the voter's irresponsible discontent with things in general to exploit a false referendum under cover of whose result they can nullify the constitution in the name of the popular will.

I say the honest wets cannot agree on the alternative. I regard former Senator Bruce, of Maryland, as an honest and patriotic wet. Certainly he has been for years the ablest and most assiduous opponent of federal prohibition on the floor of the senate. But when Dwight Morrow, in his primary campaign in New Jersey, announced his position on prohibition, Senator Bruce rushed into print the next day in a long letter to the New York Times deploring the Morrow proposal as inevitably leading to the return of the old-fashioned saloon in as many as ten states of the union! He favors the Quebec plan of government dispensaries. But the idea of Uncle Sam as a bartender is profoundly repugnant to the conscience of the American people. Yet if a sound and genuine expression of the will of the electorate as to the repeal of the 18th amendment is sought it can only be secured in relation to some alternative upon which the "repealers" can agree—or can agree in sufficient numbers to meet the legal requirements of submitting the question to a referendum.

It is obvious that the attachment of an alternative to the repeal proposal will affect the vote on the repeal. Conceivably, it might affect it favorably. I have never allowed myself to fall into that dogmatic state of mind in which the 18th amendment can be regarded as sacrosanct, a sort of sacred cow. I, for one, am willing, with an open mind, to consider any alternative, if one is put before me which promises better conditions than federal prohibition. But I refuse to allow the wanton groups of dishonest grafters whom Mrs. McCormick brought back into party power, and to whom she now bends the knee, to play their devilish trick on me. If the good ladies of the W. C. T. U. organization have no more political perspicacity than to pin the white ribbon on Mrs. McCormick after she has betrayed their cause, and if thereby they reduce the vote for Mrs. Lottie O'Neill to that of a protest vote, I can either register my protest by voting for Mrs. O'Neill or I can go out to defeat Mrs. McCormick by voting for Mr. Lewis, whose wetness is certainly without dishonor.

The social philosophy which underlies the prohibition movement and is embodied in the 18th amendment is this: that the liquor traffic is, by its nature, inherently lawless, that it cannot therefore be restrained or controlled by law or within the law, that no method can cope with it short of suppressing it by law—delegalizing it. With this social philosophy I agree. And I therefore supported and do support the movement for the outlawry of the traffic in drink, which began in the several states and was finally consummated in the amendment to the constitution. This achievement registers the moral purpose of a vast social organism—the American nation—engaged in the task of shaking itself free of this age-old foe of human welfare and happiness. If any man knows a better way to do it, let him put his plan before us. But I refuse to consider—indeed, it is psychologically impossible to consider—the abandonment of federal prohibition except in relation to something that is offered in its place.

IV

A final requisite for any genuine referendum is a reasonable assurance of an honest count of the ballot. A referendum ballot is the easiest kind of ballot to tamper with. It can be changed or destroyed without detection by the clerks of election. It has been done in the past. As the situation now stands the entire election machinery in Illinois is in the control of the wet gangs who rule both the democratic and republican parties. An honest count of a referendum vote on prohibition is unimaginable. This is by no means a decisive or sufficient reason to refrain from voting, but it is a practical consideration tending to strengthen the whole case against participation in a spurious and dishonest referendum.

The full significance of the Illinois referendum is not apparent if one looks only at Illinois. One must see it in its wider bearings. If the drys can be taunted into taking part in this false presentation of the prohibition issue, and the result favors repeal —as it inevitably will, even if a full vote is brought out, the dice being loaded by the form in which the crucial question is stated—the effect will be nation-wide. Illinois will become a pattern for wets in other states to follow. The republican party in 1932 will be controlled by the sinister forces in the various states who by their strategy will have gotten control of their state organizations. The democratic party has already established itself as wet, and the signs portend the nomination of Al Smith again as its standard bearer. The national republican convention will follow the Illinois strategy and wash out the prohibition issue as between themselves and the democrats, either by pointing to state referenda or by proposing a national referendum on the Illinois pattern. And President Hoover will either bow to the dictation of the wets in control of republican

machinery or be defeated for renomination. I do not believe that this would be the end of prohibition, or of Mr. Hoover as a political leader, but whatever hopes one may have of a new party rising from the chaos that would ensue do not warrant our aiding and abetting the dark design which may lead up to it.

BOOKS

Church History That Lives

THE CHURCH IN HISTORY. *By Arthur Wilford Nagler. Abingdon Press,* $3.00.

PROFESSOR NAGLER has performed a miracle. He has written a reliable history of Christianity in a recognizably Christian spirit. His book is scholarly yet free from pedantry, incisive yet devoid of bitterness; and, mirabile dictu, it is readable and short! Clergymen who in their seminary days slept through dry-as-dust recitations of "church history" may gain from this compact yet comprehensive volume a much needed understanding of the historical development of Christian beliefs and institutions. Laymen who are not a little confused by present-day theological disputations, not to mention ecclesiastical wranglings over such important (?) matters as "apostolic succession" and "episcopal ordination," may find here a clear and kindly light.

It is difficult even for an historian to write dispassionately, but Professor Nagler has striven valiantly to be fair. Himself a Protestant and an evangelical, he has pointed out not only the shame but the glory of the middle ages and not only the gains but the losses of the Reformation. With penetrating insight he has discussed the outlook and labors of such men as Augustine, Bernard of Clairvaux, and Thomas Aquinas, and appraised the contributions of monasticism, the crusades, and American Christianity. He has not hesitated to express a well-considered opinion why Ignatius became "the author of the fiction that the twelve apostles had appointed bishops as their successors"; why Cyprian sponsored the declaration, "Outside the church, no salvation"; why Hildebrand created the college of cardinals and Gregory insisted upon a celebate priesthood. But he takes pains to say that such moves on the ecclesiastical chessboard were in most cases dictated, not by personal ambition, but by an overwhelming concern for the integrity and unity of Christendom.

In "The Story of the Creeds," the author calls attention to the polemical origin of the great historic creeds of the church, which attempted not so much to formulate experience as to combat "heresy." In his discussion of the notorious inquisition, he suggests a medieval parallel to modern "red-baiting," for in those days also men argued that "society has a right to destroy both teaching and teacher when these spread like poisonous gangrene in the living organism of church and state." Most readers will find exciting information in his illuminating passages on such little known but significant sects as the Waldensians, the Anabaptists, and the Socinians. Many readers will want to obtain additional information concerning such interesting persons as Pelagius, the opponent of Augustine, who held that "in the matter of salvation the church itself, although useful, did not appear to be essential"; and John Scotus Erigena, "a nineteenth century thinker in the ninth century"; and Arnold of Brescia, a twelfth century "social radical"; and Abelard, who, despite the threats of his powerful contemporary, Bernard of Clairvaux, bravely declared that "not mere authority or tradition should decide the truth of a doctrine"; and Erasmus, a 16th century mixture of Bishop Westcott and George Bernard Shaw; and Cornelius Jensen, who, remaining within the Catholic fold, nevertheless asserted the power of God to come into contact with human individuals without the medium of priest or church. Indeed, not the least value of this unusual volume is its ability to kindle a lively desire for further exploration in fascinating historical fields. The book closes with two admirable chapters on "The Influence of Environment upon the Church" and "The Influence of Christianity upon Environment."

For some reason the present reviewer did not read the introductory chapter on "The Nature and the Value of Church History" until he had read those which follow it. He was then able to appreciate a statement which the author makes at the start: "When foundations are rocking, institutions crumbling, convictions weakening, new and seemingly destructive tendencies rapidly spreading, the archives of the past are at our disposal to aid us in the important task of transforming an atmosphere of gloom and despair into one of cheer and hope. Other ages had similar experiences and lived through them. Are we going into a new dark age? It need not presage the end of civilization, although it might lead to its temporary eclipse. Do we hear doleful portents? We need not be afraid, for such prophecies have frequently been made and the world has moved on. Are we deluged with new customs, modes, and ideas? Perhaps we are witnessing the birthpangs of a new order. History shows the futility of displaying the red signal at every attempt to change things as they are."

ERNEST FREMONT TITTLE.

Relativity and God

MAN AND HIS UNIVERSE. *By John Langdon-Davies. Harper & Brothers,* $5.00.

IF THE ultimate achievement for a writer is to put a new word into common circulation, Mr. Langdon-Davies would seem to have come measurably close to that goal with this volume. For he tells the story of man's reaction to his environment largely in terms of what he calls man's "overbeliefs," and already overbelief is bobbing up with frequency in other writing dealing with popular science. It is a good word. It refers, in the Langdon-Davies usage, not to the influence of superstition—as the analogy of the German *überglauben* might suggest—but of those ideas of the nature of God and of the universe which are beyond actual observation or demonstration but are held by the men of any given time as a result of such scientific knowledge as they do possess. These overbeliefs, Langdon-Davies maintains, are the real source of the religious outlook (using the term in its most inclusive sense) of the intelligent man.

As science advances, overbeliefs change. And these overbeliefs, in the nature of the case, are generally of a different sort for different groups in the population. Thus, the real, honest-to-goodness, pioneering scientist—the chap who is actually pushing ahead into unknown country—has an area of knowledge beyond that of others. On the basis of that area, he constructs his overbeliefs. Just behind him there is a group composed of the fairly intelligent people who know what the

comparatively new science is, and have some faint understanding of its facts and implications, and on this basis they build their overbeliefs. Then behind them there is the much larger group, the rank and file, whose overbeliefs are largely a result of the science of a generation preceding, which has just reached them. Thus, today, while the pioneers continue to fare forward, we have a group of intellectuals whose overbeliefs already show adjustment to Einstein and Freud and Max Planck, although the overbeliefs of the multitude—as the debates of Mr. Darrow and the contents of Mr. Haldeman-Julius's celebrated collection of 5-cent classics show—are still a result of the work of Darwin and Huxley.

Of all the epitomes recently published, this by Langdon-Davies is one of the most useful. Also, it is one of the most reliable. It is not so much a history of cosmology as it is a history of the effect which man's changing ideas about cosmology have had on his religion. (Again, the term is used in a broad sense.) Starting with the primitives and making the journey down the ages to the present, the reader is given clear demonstration of the way in which man's faith emerged always out of man's accepted knowledge. The task is well done from beginning to end, but its value is increased by the fact that the part of the book which describes the effect of the science of the post-Darwinian period on our overbeliefs is best done of all. There are, to be sure, disturbing implications for the champions of any present religious orthodoxy in the influence, for example, of relativity and the quantum theory. But those implications cannot be escaped; within a few years they cannot be ignored; Langdon-Davies performs a service of immense value in enabling the popular reader to perceive and weigh them at this early date.

My sense of the importance of the book is so great that I want to add this concerning its style. There is a tendency at present to depreciate all the books which attempt to present difficult or diverse knowledge in such a form as to make easily understood reading. Langdon-Davies is sure to be attacked on this score, for his book is completely popular in form. By such tests as I am able to make, however, I find its factual foundation to be secure. And the popular style as it is here handled is not a display of verbal cleverness, but a genuine contribution to understanding. England has worked out, by a process extending over more than a generation, methods by which the best knowledge of the day can be passed on to extension classes made up of members of labor unions, clerks, and others possessing little formal education. Whether or not Langdon-Davies, whose scholarship carries the Cambridge hall-mark, has taught in these university extension courses, I do not know. Certainly he has caught the trick of making very abstruse matters comprehensible.

PAUL HUTCHINSON.

Books in Brief

THE NEGRO PEASANT TURNS CITYWARD. *By Louise Venable Kennedy. Columbia University Press*, $4.25.

A high price for a book which, outside of its bibliography, contains only 238 pages. But it is evidently a thesis for a doctor's degree, and it is by far the most dependable study of the Negro migration now available. Anyone wishing to study this important social phenomenon, which may have as much influence on the character of several American cities as it has on that of the Negro himself, will have to take Miss Kennedy's work into account.

SELECTED PREJUDICES. *By H. L. Mencken.* DON QUIXOTE. *By Cervantes. The Modern Library, 95 cents each.*

It is curious to see, in reading this selection of Mencken's work, taken from five volumes of his "Prejudices," how completely the Baltimorean dates. And, in contrast, to see how timeless is the Spanish classic, dealing though it does with an institution and period now gone.

CORRESPONDENCE

Giving People What They Want

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Paterson is right in blaming public encouragement for bad films, but that should not be allowed to relieve the producer of any part of his share of responsibility for corrupting public morals. His excuse, that he is giving the people what they demand, is the same as that of the bootlegger, or the purveyor of any kind of vice; they are all giving what the people are willing to pay for.

The ancient rule, that he shall take who has the power, and he shall keep who can, has long had legal limits. We limit the sale of drugs and poisons, and make a less successful attempt to do the same with alcohol and gang rule. Why not with pictures? The question for legislators and those interested in public welfare is, where shall the line be drawn to limit "personal liberty," when it becomes a danger to public liberty from temptation?

Santa Barbara, Calif. JOHN B. HENCK.

Toning Jesus Down

EDITOR THE CHRISTIAN CENTURY:

SIR: "Whited Sepulchers," by Prof. Claude C. Douglas has disturbed my equanimity to such an extent that it will be a difficult matter for me to read the words of Jesus with my usual reverence. Most modern educators strip Jesus and hold him up to us naked? It is obvious that in Jesus' time there were many good people; folks were just as human then as now. There were apologists, hush men, soft pedalers, pride, arrogance, thievery, vice, racketeering, murder and the whole bag of negatives were just about as they are today. But, where is there a Jesus today that stands forth and has the "guts" to tell the truth? All we have are his words of condemnation. He needs no apology.

Prof. Douglas's article leaves me cold, disappointed, disillusioned. He offers the "amende honorable" for what Jesus said to and about the racketeers of his day. He holds Jesus up to us as a common braggadocio, "a gigantesque," an exaggerator. He says further, "You must not take what Jesus said at all seriously, we must tone down his extravagant speech."

In one of your editorials in the same issue, appears this, "Is it any wonder that millions of people, concluding that they must choose between religion and common sense as irreconcilable opposites, prefer the latter?" Well, every article like this helps to add to the millions.

Oak Park, Ill. NICHOLAS STAAB.

Pioneers in India

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to call your attention to an incorrect statement in your magazine under date of August 13. In noting the recent death of Dr. Anna S. Kugler, she is called "the first American woman medical missionary to India." I understand that Dr. Kugler went to India in 1883 and served 47 years. The first woman physician, however, was sent to India in 1870, by

the Woman's foreign missionary society of the Methodist Episcopal church. Her name was Dr. Clara Swain. She arrived in Bombay on January 7. It was necessary for her to travel for a week or more by what was called the bullock train, to Allahabad. Dr. Swain served for many years in the Bareilly hospital. She so gained the confidence of the people that the nawab of Rampore, an educated Mohammedan prince, made her a free gift of a fine building and grounds for a woman's hospital.

It may be of interest to you to know that this same society sent the first woman physician to China, to Korea and to the Philippines.

Detroit, Mich. EVELYN RILEY NICHOLSON.

Courses in Movie Evaluation

EDITOR THE CHRISTIAN CENTURY:

SIR: I think the most hopeful suggestion concerning the movies yet made is in the article "Deflating the Movies," by Maxwell S. Stewart. Apropos of the method of educating the children themselves may I give a little of my own experience? When my two boys were about ten and thirteen they got the "movie craze," and wanted to go nearly every night. It was when the fine new theaters were first erected. I had been on a "censorship committee" and had studied the matter a bit, and finally came to this conclusion: The boys could go twice a week, Tuesday and Thursdays. Tuesdays I would go with them and we would have a good time together. I sat between them, slid down in the seat till they could put their heads close to mine and then I kept up a running comment on the pictures all in boy language. I was careful to emphasize all the really good points so they would be sure to have a good time on the whole. Most of the bad points were berated freely, leaving some to discuss on the way home to see how their critical sense was developing, and their standards clarifying. On the whole I thought they were enjoying these trips immensely, and the companionship I was having with them was one of the happiest experiences of their boyhood period, marred of course with some anxiety as to whether I really could equip them with, not necessarily my standards, but with relatively high standards that would function the rest of their lives. What was my surprise when, after about six weeks of this, the announcement that it was time to go one Tuesday night was greeted with, "Naw, we don't want to go unless we know the picture is going to be decent. Too many of them are rotten." After that we all kept a look out as best we could for the good ones and went only to those. Since that time they have passed through high school and university and I have reason to think those standards formed thus early in their movie experience are still functioning. I am convinced that this is an entirely practicable method of raising the standard of the movies through the box office, which is the only way to reach them, it seems. I am heartily in favor of the schools giving courses in movie appreciation, and am going to see what can be done here.

Palo Alto, Calif. F. E. MORGAN.

An Experience in Christian Fellowship

EDITOR THE CHRISTIAN CENTURY:

SIR: Being without a pastorate at present, I was engaged to supply the pulpit of the Second Presbyterian church, Alexandria, Va., during August. The children of the pastor being sick, he shifted me over to the First Baptist church for the first Sunday in the month. Their pastor was away on his vacation and in need of a supply.

When I entered the church, I observed that the table was arranged for the celebration of the communion. I inquired if a Baptist minister was expected to take charge of this part of the service and was told that I was expected to take full charge of the communion as well as of the other part of the service. I told them that, being a Presbyterian minister, I had never served communion in a Baptist church, but would be glad to do so.

I preached from the text, "Without me ye can do nothing." I was conscious of the sweet influences of the divine presence. After the sermon, with the assistance of eight deacons, we served the communion of the Lord's supper. It was a most gracious and refreshing service. The church has a membership of twelve hundred and there was a fine congregation for a hot August day. I saw no one leave and the people were most cordial in their appreciation.

I don't know when organic union will come, if ever, but I do know that we are destroying the walls of partition and we are coming to love each other as brethren. The spirit of Christ is in the air.

Herndon, Va. G. WILBUR SHIPLEY.

Are Christians Superior to Others?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the article, "Christianity and Nationalism," by Dr. William Lyon Phelps, there is a sentiment portrayed which I feel is doing much towards the retarding of the ideal sought by so many people, the ideal of a time when the Lord will be one, and his name will be one, brought about by the doing away of misunderstandings, hatreds, prejudices and animosities. Let me quote: "Can there be any doubt in ordinary times, in times of peace, that the Christians make the best citizens? The members of the Christian church are law abiding, they are not criminals, they do their public duty, they contribute to the support of the nation, they are for the most part honest, intelligent, upright—the salt of the earth." To my mind this is the kind of philosophy which we ought to discountenance. It is the kind of a spirit which we ought to discourage. It enunciates again the "holier-than-thou" concept, which tends to extol one group at the expense of every other. Dr. Phelps is certainly a man of wide reputation, and it is hard to accept such statements from a man of his scholarship. The whole world is going through so great a change that more and more it is being made manifest to how great an extent all of society is dependent upon the efforts of all groups. I do not know of any people who do not love their country, or their homes, or their families. To say that one "group" is capable of these things to a greater extent than any other, is, in my humble opinion, open to much debate and discussion.

I am a student of sociology, and am interested in playing a part toward the upbuilding of society in general. I must look upon my brother, regardless of what his color or creed may be, as one who is just as much capable of bringing this about as I am. I dare not attribute to myself a power which I deny to any other member of the human race. As long as any of us consider ourselves better than anyone else, we will still be of that element who speak of the "fatherhood of God" and "brotherhood of man," voicing beautiful sentiments with reservations in our minds. Dr. Phelps makes the statement that the "pleasure and duty of all intelligent men is to look forward and not back." He also urges us to take part in every movement that will bring together, as one family, the nations of the earth. This sentiment in no way fits in with the one referred to above. Assuredly, stressing the superiority of one group over another, or speaking of any one group as "the salt of the earth," will never bring together, as one family, the nations of the earth.

Congregation Rodeph Shalom, (Rabbi) SIDNEY E. UNGER.
Philadelphia, Pa.

Information Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: Having recently been appointed Protestant chaplain to the hospitals of this city, I would value the benefit of knowledge and experience of others in similar positions. Is there any organization of hospital chaplains? Is there useful literature on the subject? Interchange of methods and suggestions should be mutually helpful.

315 Rockingham St., FREDERICK W. PALMER.
Rochester, N. Y.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Fosdick's Church to Offer Diverse Types of Worship

Announcement is authoritatively made that the Riverside church, New York, where Dr. H. E. Fosdick ministers, will offer diverse types of worship this year. On Sunday morning there will be study and discussion groups for all ages; at 11 o'clock the preaching service; in the afternoon both an unprogrammed meeting of the Friends and its opposite, a ministry of music with liturgical service; at night the worship service of the Riverside guild through drama. In a pastoral letter, Dr. Fosdick emphasizes the fact that the church is to be used primarily for worship. "Too commonly," he says, "our Protestant congregations come to church, as they go to a lecture, to have somebody talk to them. They do not come to do something themselves—to worship and so be carried out of themselves by something greater than themselves to which they give themselves. They come in passive voice instead of the active. Worship, however, is not a function which the minister can perform for the congregation—it is a cooperative act in which all the congregation should partake. Anyone can *feel* the difference between a lecture-hall audience and a worshiping church. The minister's attitude can help create the spirit of the latter, but it is the people themselves who really produce it."

Rev. C. E. Snowden Succeeds Dr. Newton at St. Paul's Memorial

Rev. Chauncey E. Snowden, executive secretary of the field department of the national council of the Episcopal church, has accepted a call to succeed Dr. Joseph Fort Newton at St. Paul's Memorial church, Overbrook, Philadelphia. Dr. Newton becomes co-rector of St. James Episcopal church, Philadelphia, on Nov. 1.

Death of Dr. George P. Mains, Methodist Leader and Author

Rev. George Preston Mains, a Methodist leader for a half-century, died at the home of his daughter in Altadena, a suburb of Los Angeles, on Sept. 6, at 86 years of age. Early in his career Dr. Mains held several pastorates and secretaryships. He had been a member of the board of managers of the Methodist board of foreign missions and treasurer of the episcopal fund for the past 34 years. But the chief service for his church performed by Dr. Mains was his direction, from 1896 to 1916, of the publications of the Methodist Book concern. Among the many books from his pen are "Modern Thought and Traditional Faith" and "Christianity and the New Age."

Archbishop of York Disapproves of Capital Punishment

Speaking recently before the house of commons select committee on capital punishment, the archbishop of York gave forcible expression to his convictions on capital punishment. "The infliction of the death penalty would perhaps be justifiable," he said, "for a man who is wholly evil; but no person ever was so." The archbishop considers that the taking of life by the state lowers the whole general conception of the sanctity of life.

Catholics Hold National Eucharistic Congress

Among the speakers at the 6th National Eucharistic congress of American Catholics, to be held in Omaha Sept. 23-25, are Cardinal Mundelein of Chicago and Martin T. Manton, circuit court judge of New York city.

Dr. Oxnam Thinks Depression Will Help the Colleges

It is the theory of Pres. G. Bromley Oxnam, of DePauw university, that any

British Table Talk

London, August 26.

IT IS still a baffling task to trace the receptions given to "Lambeth 1930." Leaders in the free churches welcome cordially many parts of the report, but some declare that the bishops have ignored the real issue between the Church of England and the free churches, and some call the conference, in spite of its many excellent conclusions, a lost opportunity. There is a general impression among churchmen that the bishops, feeling that their conferences with the free churches had ended in a deadlock, were content in that direction to call for a fresh beginning, while they devoted their main attention to their relations with the Orthodox churches, which seem to promise more immediate results. I believe it to be true that the free churchmen, who met with the bishops after the last Lambeth conference, went much further than the rank and file were ready to approve. I think myself that the bishops saw no practical purpose to be served by reopening the subject, until more time had been given to further joint conferences.

Lambeth Continued

* * *

Is Science Favorable To Religion?

On the ethical judgments of Lambeth there is a widespread difference of opinion, but some of the condemnation of the bishops would be mitigated if their precise language on birth control were studied. Upon their theology little time has been spent; but capable scholars say with justice that the statements of the report are expressed in masterly language and show a breadth of outlook and an understanding of present-day thought. The extreme evangelicals discover dangerous teaching upon the Bible. The claim made by the bishops that modern science is more favorable to religion is not accepted everywhere. "The idea of a universe," Mr. J. A. Spender writes, "wound up at some moment in the abysm of time and running down to nothing at some moment in the inscrutable future does not encourage a cheerful view of the workings of divine Providence." But the bishops had probably other aspects of science in mind, notably the acceptance by the sciences of their limitations. The report as a whole is certainly less arresting than the 1920 report, but it will probably come to its own slowly.

* * *

Britain's Week

It will not be necessary to say more than that the birth of a daughter to the duchess of York has been welcomed everywhere with enthusiasm. Every detail of Glamis castle and the neighborhood, all the movements of the duke and his friends; the vigil of Mr. Clynes at a neighboring castle—all these have been served up in our popular press. There appears to be no escape from this kind of publicity. But Sir Henry Simson did take the occasion to correct some false rumors, such as that the duchess had had "twilight sleep." The duchess is a great favorite in her own right and not simply for her rank, and this may account for the journalistic outbursts which seem to many of us in thoroughly bad taste. . . . The test match ended in a victory for Australia, altogether well deserved. Here again the hysteria of a certain section of our people has been most foolish and contemptible. I sincerely hope that our friends in America will not judge us by these symptoms, which are not in reality widespread. The great bulk of us were not trembling with anxiety for the future of England when Hobbs got out or Bradman did not get out. A word, however, should be said for the game itself, which was fought out in a generous spirit, and for the episode when the Australians gathered around Hobbs and gave him three cheers upon his last appearance in a test match. . . . The British government has answered in detail the criticism of the mandates' commission of the league upon its administration of Palestine. There is something in the charge that the commission was wise after the event. Its members declared, for example, that they had warned the British government that it needed a stronger military force, whereas the only references that can be traced speak of their approval of the reductions in forces as they were made. . . . There is one of the now familiar election comedies proceeding at Bromley, where an empire free trader has been put up, and may be let down.

* * *

Unemployment Realities

When the total numbers of the unemployed are given they convey little meaning, but when they are analyzed some conclusions are plain. Nearly half of the unemployed are workpeople in four counties, Lancashire, Yorkshire, Staffordshire and Durham. There are about the same numbers of insured workmen in London as in Lancashire; but there are four times as many unemployed in Lancashire as there are in London. At Blackburn, for example, a great weaving town in Lancashire, more than 50 per cent are unemployed. The unemployment problem, that

(*Continued on next page*)

financial depression that may exist in the country today should work to the benefit of college and university enrollment. Bearing out this theory, the registrar of DePauw reports that more transcripts of credits have been received from high schools up to date than ever before at this time of the year.

Catholics Greatly Increase Missions Support

According to a report from the world's committee of the Y. M. C. A., there has been a notable increase in Roman Catholic support to missions. Since the consecration of the present pope, in 1922, Catholic gifts to missions have almost trebled. The United States is reported as especially generous toward this cause.

Auburn Seminary Receives $100,000 Gift

A bequest of $100,000 to Auburn seminary was revealed a few days ago when the will of the late Mrs. John S. Kennedy of New York city was probated.

BRITISH TABLE TALK

(*Continued from preceding page*)

is to say, is the problem of the staple industries established in the coal fields of the north, and of the mining industry itself. In Sussex, for example, which is largely rural, there is only 4.2 per cent of unemployment. Sometimes foolish people talk as if what they call "the dole" were the pride of work-shy and idle people, but the study of the figures shows without any doubt that the problem is raised chiefly by the depression in the big staple trades. In one small Lancashire town, according to the figures, all the insured women workers are on the unemployment roll.

* * *

And So Forth

Among approaching conferences must be put the trades unions congress at Nottingham. About 700 persons will be present and they will discuss among other matters the memorandum of the economic council. The problem of free trade will give rise to an important debate. . . . Mr. John Burns is 71 years of age. It is 16 years since he left the cabinet on the eve of war, and since then he has taken no part in political affairs. . . . Preparations for the imperial conference are also well advanced; once more the economic question will be the chief bill of fare. . . . Railways are suffering from depressions, and there are many dismissals of workmen demanded by the search for economies. . . . Upon India there is little that can be profitably said. The words of Mr. Winston Churchill seem to be mischievous to the last degree; he may not like Gandhi, but to call him a "malevolent fanatic" is to use phrases without any relation to facts. But, once more, Mr. Churchill does not speak for England. . . . The duke of Northumberland, an uncompromising die-hard, will be greatly missed by his comrades in arms; he was a fierce fighter, but he had the qualities which won respect from those who fought with him—he was never afraid, and never ran away. . . . Lord Birkenhead is out of immediate danger, but he will be missing from the ranks for a very long time; his heart has been enfeebled seriously.

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Mrs. Kennedy was the widow of John S. Kennedy, banker and former associate of the late James J. Hill in the construction of the Great Northern railway. She had long been a generous contributor to Auburn seminary, and her bequest comes as a climax to her interest in that institution, according to Pres. Harry Lathrop Reed. It was largely through her interest and financial support that the Auburn school of religious education, organized in 1913 and one of the first in the country, was made possible.

Dr. Mott to Address Disciples' World Convention

Dr. John R. Mott will speak at the world convention of the Disciples of Christ to be held in Washington city in October. His address on "Vital Issues in World Missions," will be delivered on Wednesday evening, Oct. 22.

Princeton Seminary Reports Recent Bequests

Bequests to Princeton seminary totaling $60,000 were recently announced, with two

Looking Back at the Lambeth Findings

London, August 15.

IT was a necessary reminder for the archbishop of Canterbury to give that bishops are not good at headlines and do not write like journalists. But the archbishops and bishops assembled at Lambeth showed a promptitude which every journalist will admire, and if their style is not violent or paradoxical but sober and balanced, they have to remember that they are writing as responsible leaders of communions, and there are ten years in which these resolutions can be turned into action.

Five weeks in the quiet palace of Lambeth with the roar of London within hearing! Five weeks of continuous thought and intercession with a babel of counselors at their door! It is not surprising that on one resolution they were divided in the proportion of 3 to 1, and on another a vote was passed "by a large majority"; the more noteworthy fact is that on practically all the other subjects there was unanimity or something like it. For 307 archbishops and bishops to pass 75 resolutions and write an encyclical letter in 5 weeks shows a large measure of agreement, and as they believe could only have been wrought by the Spirit of God.

Their resolution and the encyclical ought to be read carefully. They are balanced, and even scientific statements, and there are qualifications which ought not to be disregarded. But there are certain broad interpretations which the reader ought not to forget.

Anglican Doctrine of God

They begin with the doctrine of God. Here they keep very closely to the central Anglican tradition of comprehensiveness. They are holding a bridge. On the one hand, there are today teachers such as Barth and Brunner who separate sharply the revelation of God—his word—from all other sources of knowledge concerning him. They set up a sharp dualism. From such teaching the Lambeth resolutions are far removed; they acknowledge Christ as not only the crown, but the criterion of revelation, but they give a place to the knowledge of God which comes through nature and the social life of man, through beauty and art. They are not with the theologians of crisis, and they show little trace of sympathy with the apocalyptic element in the gospels.

At the same time the bishops in effect separate themselves from all who would think out the Christian religion in terms of immanence. They seek to discover the application of the incarnation in all the range of life, but they begin with the glory of God, and they call for the worship and adoration of him who is above all as well as within all. Nor do they hesitate to accept the new light of science, or historical criticism of the holy scripture; they use the words "progressive revelation," and say that the church must not expect to find in the Bible authoritative guidance upon historical or scientific studies. They are neither modernist nor fundamentalist. They are both catholic and evangelical.

They begin with a *sursum corda*. At the present moment they realize two critical facts, one that in the minds of men everywhere there are changes in the thought of God. Some ignore him; others think him either a product of human desire, or remote and irrelevant; others are dissatisfied with unworthy interpretations of the splendor of God. This is one side of the picture. On the other side is the equally certain fact that science for generations has never presented so favorable a field for the Christian teacher as it does now. The Christian must seize his opportunity. More thinking everywhere! And more prayer!

Attitude Toward Union

The churches in communion with the Church of England are also living in a changing world. Once their wish was to preserve the characteristics of the Ecclesia Anglicana. Now in every land the church is seeking to fulfill the national tradition and temper within its borders. It will become less and less Anglican, but not less catholic. The hope is that in the future there will be churches, true to the catholic faith and fulfilling the Indian, Chinese, Persian, Japanese and other national traditions and aspirations so that these nations, through their churches, may bring their glory and honor into the one City of God. And outside the Anglican communion will be others not in full communion with it, but in a real measure of communion. The end a federation of communions without any federal government! The whole leading in the fulness of time to a return to the days when Christendom had not yet been centralized in the see of Rome.

There are generous words used of Rome and of other churches, but it is clear that the mind of Lambeth was not set towards the Roman solution. Its hope was rather to get behind the monarchical order of Rome.

It was in the light of this ideal that the South India proposals were considered. There were clearly dangers, and these are not entirely removed; but the fact that 307 bishops—Anglo-catholic, evangelical, modernist—all agreed upon the resolution is significant. This is how the bishops appear to have thought:

"Here are our brethren in the church of India, Burma and Ceylon. They are considering proposals made by their members in South India that they should unite with the 'South India church' and the Wesleyan Methodist synod in South India, to make one church.

"They think that the problem of union can be solved by making a bold experiment; in the interaction of the three communions over a period of 30 years they believe they will discover a new thing—a new way out of the divisions of modern Christendom.

"But if they succeed, what will be the relation of the resultant church to the Church of England and all churches in communion with it?"

At this point the vision of the church as it is to be came to their aid. If this church is not in full communion, but like the Church of Sweden, though with more personal links, in real but restricted communion with Canterbury, then those in the Church of England who do not feel ready to accept the responsibility for the South India scheme can still wish it well. They will stand behind their Indian brethren in sympathy and generous understanding. Others will eagerly greet their India brethren as pioneers in their name, seeking not to make another province of the Church of England but a province of the universal church.

There are many difficulties still left. The difference in the Indian church, in its early stages at least, between non-episcopally-ordained and episcopally-ordained clergy, makes a serious problem. The interrelation of the three uniting bodies and those in fellowship with them in Great Britain presents difficulties which are not yet solved. But the Lambeth definition that the South Indian United church will be a province of the universal church is a valuable contribution, especially when it is viewed in its bearing upon the new vision of a return to the ways of the primitive church.

Churches and War

Of the practical counsels of the bishops much has already been said in the press. One only may be noted here: upon the duty of the church in time of war the bishops practically adopted the attitude that was defended in the Copec commission report—that a church should refuse to take part in any war if the nation in which it is placed refuses, contrary to its pledged word, to submit the case to arbitration or other accepted ways of settling disputes.

If Mauretania and Lusitania have made a pact that they will submit their differences to arbitration and in an hour of crisis Mauretania says: "No arbitration for us; we are fighting this out; it is a matter of national honor; your king

(*Continued on next page*)

other bequests of undetermined amounts. Of the total, $40,000 goes to scholarship aid. A legacy of $20,000 from Rev. William Baldwin, of Peoria, Ill., a graduate of the seminary in 1867, is included in the bequests. Mr. Baldwin, recently deceased, was among the oldest alumni of the school. He had occupied pulpits at Delavan, Ill., Hammonton, N. J., and Newburyport, Mass.

New American Lutheran Church Is Organized

At the opening session of the new American Lutheran church, at Toledo, O., in mid-August, formal adoption of the merger of the joint Ohio, Buffalo and Iowa synods was ratified by that body. The new organization comprises 1,955 congregations, a baptized membership of 500,000, and a communicant membership of about 328,000, thus taking third place among the Lutheran general bodies in the U. S. and Canada. The new organization voted unanimously to become identified with the American Lutheran conference, a federation of five Lutheran synods, the American Lutheran church, the Augustana synod, the Norwegian Lutheran church of America, the United Danish church, and the Lutheran Free church, which will hold its organization meeting the latter part of October. The combined forces of these bodies will total over 4,100 pastors and about 1,400,000 members.

Dr. Brummit Preaches Commencement Sermon at Garrett

Sixteen ministers received the degree of bachelor of divinity at Garrett Biblical institute, Evanston, on Sept. 3. During the summer quarter there were 192 divinity students registered at the seminary, this making a total enrolment of 468 for the entire year. Dr. Dan B. Brummitt, editor of the Northwestern Christian Advocate, preached the commencement sermon this summer.

Retreat for Princeton Theological Alumni

A two-day retreat will be held for alumni of Princeton theological seminary in connection with the opening of the 19th year of the institution, Sept. 23, 24.

LAMBETH FINDINGS

(*Continued from preceding page*)

and country needs you!" then the church in Mauretania shall say, "We Christian people have no part or lot in this war." The real difficulty is of course to get the problem dispassionately and honestly stated.

But for the study of these and other matters there will be time enough before Lambeth 1940. It would be a pity, however, if amid the study of practical applications of the Christian faith to birth control or divorce or the ministry of women it should be forgotten that in Lambeth 1930 the Church of England amid its many communions faced the facts of the modern world and saw with clearness and accepted the fact that it must be ready to become less Anglican if it was to fulfill its calling and if the treasures of the many races and tongues within its border were to be brought to the Lord of all the nations.

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by ERNEST FREMONT TITTLE

Spargo must have been wrong when he said that the Achilles' heel of the church today is the pulpit. (The demand for this book during the past four months proves, incidentally, that preachers are not the only ones who read books of sermons.) $2.00

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Bishop McConnell to Address Pan-American Institute

Bishop Francis J. McConnell will speak at the institute on Pan-American affairs to be held at Illinois Woman's college, Jacksonville, Ill., in October.

Two New Secretaries for Disciples' U. C. M. S.

Mrs. Alda R. Teachout, for five years general secretary of the Ohio Christian Missionary society of the Disciples of Christ, and C. O. Hawley, associate secretary of the promotional division of the United Christian Missionary society, have been elected secretaries of the United society. Mrs. Teachout will head the department of missionary organizations, and Mr. Hawley the promotional division. They began service Sept. 1.

Presbyterian Seminary Opens For Another Year

Presbyterian theological seminary, Dr. John Timothy Stone president, opened its 101st year Sept. 16. A feature of the opening was the inauguration of Rev.

Star Island Retreat Presages a New Unitarianism

NOT long ago The Christian Century carried a series of editorials on "What Is Happening in the Churches?" in which it was correctly pointed out that Unitarianism was in the midst of a struggle between the forces of theism and theological humanism. This struggle has been to the fore in the small Unitarian fellowship not so much because the proportion of humanists was greater than in other churches, nor even as some Unitarians would like to have it because Unitarians are always in advance of the rest of the religious world, but mainly through the efforts of the editor of the one Unitarian journal in this country to keep the issue constantly before the eyes of the constituency.

Unfortunately for those who think that a church is dead unless it is fighting a theological battle of some sort it seems that there is evidence that humanism is not going to be the issue it has been. For one thing Unitarian lay people will soon have a new interpretation of denominational activities as the American Unitarian association will publish in the autumn an official news sheet to be distributed free of charge at the doors of the churches and sent free through the mails. That a new journal may result from this is also a possibility though not a necessary part of the plan.

Humanism Losing Ground

Again there is evidence that theological humanism is not succeeding in building up churches nor retaining men in the ministry. A recent graduating class of the Meadville theological seminary has already lost a considerable proportion of its members from the work of the ministry. All were humanists and it is generally believed that these men have failed to realize enough of a religion out of their philosophy to make church organizations meaningful. Two of the more famous humanist radicals, Curtis Reese of Chicago and Wakefield Slaten of New York, have also left off parish work in the past year.

In parish after parish where a radical humanist has been at work there is left a trail of dissatisfaction. Sometimes the parish has been wrecked, at others it has been hopelessly split into warring factions. Fortunately the number of such churches has been comparatively small. There have been a few successful humanist churches but there is serious question in some instances if these have not depended almost entirely upon the dynamic personality of one minister to whom a successor is not likely to be found.

Be all these indications as they may, there is evidence of something else that will make both humanism and theism fade away as unworthy issues for a church to face, and that something is a religious revival. It has long been recognized by Unitarian leaders that humanism found root in soil prepared by a decadent theism. Theism is not religion, it is a religious philosophy, and when separated from historical religion, from sacramental or mystical experience, from fellowship with other parts of the church, it tends to become nothing but a theory. The remedy was to be found, thought the leaders, not in more and more acrimonious controversy, nor yet in mutual forbearance of the other man's opinions, but in reviving religion. This meant faith, hope, fervor. Where were these to be obtained? A suggestion that the remarkable spiritual influences developed each year at the Unitarian meetings at Star island, New Hampshire, be deliberately cultivated into clergy retreats was seized upon and this year there was conducted the first of what is intended to be a series of such institutes.

Dr. Sullivan's Contribution

The most experienced man in the Unitarian fellowship for such work is the Rev. William Laurence Sullivan, who spent many years holding missions and retreats when he was a Paulist, and later gained much experience as the preacher of parish missions for the Unitarian Laymen's league. Sullivan is a man of extraordinary intellect, and of deep spirituality. He is one of the few living American preachers who commands easily and naturally the classical style of speech and writing, who is steeped in the classics of Greece and Rome, who reads Dante in the original several times a year. He led a real retreat at Star island in August. Humanism and theism were never mentioned. Out of the depths of his spiritual experience this man spoke the things of faith. God and Christ and the Bible and the soul of man in its battle with the forces of evil, these were never argued about but before the end of the week they had become living realities.

On the last day of the retreat took place a meeting unique in the memory of present day Unitarians. The young ministers met to bear testimony of what they had gained from their week. Men who had come in diffidence, in distrust, remained to pray—such was the testimony. All had lived a week in the presence of God. Some of them could scarcely speak, so moved were they within their souls. It was like a Methodist experience meeting, or indeed as it may prove to be, a Pentecost. Testimony was universal that Unitarian ministers had been lecturing instead of preaching, haranguing about religion instead of cultivating it and then giving it out; and the resolutions were all to the effect that this must stop. All were going to return to their churches, to preach God and the soul and the church.

Cultivating Retreats for the Clergy

To say that the Unitarian leaders have been delighted with their experiment would be putting it mildly. And to prove that this is evidence of a real movement it was agreed that this retreat should be repeated again year after year. In addition announcement was made that the denomination now has several pieces of property donated for the purpose of erecting retreat houses, one of which at least is to be exclusively for the clergy. Here men may retire at any time for a few days or more of quiet and meditation. Just what plans have been made for the regular devotional routine in these houses I have not heard —probably this will be left to experimentation until something satisfactory has been attained. What liturgical and devotional techniques may evolve from the retreat houses is matter for conjecture, but the possibilities for great spiritual changes in the traditional coldness of Unitarian worship are tremendous.

I may add that I had a similar experience with the women of the church at Star island although in as much smaller measure as my own efforts must fall below the level set by Dr. Sullivan. For five mornings I lectured an hour on "The Source of Authority in Religion," letting myself go in matters of belief dearest to my heart. I had feared that I was out of place in this fellowship, that if once I spoke of my full belief in Christ as God's Son, of our Unitarian church not as an independent society but as a part of the great body of Christ, the church, I should meet with coldness. Instead of that I was welcomed with such warmth as had not been my lot anywhere before. Unitarian women seemed hungry for the bread of life until the preacher felt entirely unworthy to be allowed to speak to them. There could be but one course, to try to act as an instrument for the grace of God, no matter what the instrument's shortcomings.

Intellectualism in the Unitarian church has failed. It satisfied neither the mind nor the heart. It gave no real hope and no real faith. Happily it seems it could not kill out the innate religious hunger in the hearts of the people. I am firmly of the belief that a new day is dawning, that a deep revival of religious fervor is in the making. If I am right we shall pretty much have left theism and humanism behind. When a church finds God it can no longer argue about him but must rather fall on its knees in worship and then rise and turn to do his bidding in the midst of his suffering world.

JOHN CLARENCE PETRIE.

Norman E. Richardson as professor of religious education; he spoke on "Whither Bound, Religious Education?" On the same day the new Commons building, erected at a cost of $240,000, was used for the first time.

How Population of the Holy Land Is Divided

The population of the Holy Land is given as follows: Moslems, 557,649; Jews, 149,555; Christians, 78,463; unclassified, 8,850.

Princeton Theologs to Receive Christian Education Instruction

A department of Christian education as part of the work in pastoral theology and homiletics is announced by Princeton seminary. Rev. Harold I. Donnelly, director

Special Correspondence from the Dominican Republic

Santo Domingo, R. D., August 19.

AFTER 9 years of operation in rented buildings, the International hospital, one of the service institutions of the board for Christian work in Santo Domingo, is to have a new home, for on June 18 ground was broken for the new 3-story building which is to be completed within a year. While operating in wholly inadequate quarters at present, this institution has won its place through medical service rendered and is now being looked upon as an important factor in the health program of the Dominican republic. The only training school for nurses and the only baby clinic in the republic are maintained by this hospital and both of these features are attracting marked attention. Some of the graduate nurses are rendering valuable service in the best private clinics in Santo Domingo and the government is giving recognition to the high type of work that is being done. At present the entire medical staff, three graduate nurses, and all student nurses are Dominican. Three nurses are the only American members of the staff. (This hospital has proved the most valuable institution in Santo Domingo, according to cable dispatches, in the days following the hurricane which struck the city two weeks after this letter was written.—THE EDITORS.)

New Home for International Hospital

* * *

Catholic Church Criticized

In the midst of political campaigns and preparations for the inauguration of the newly elected president, the editors of two of the leading dailies of the capital have found time to prepare front page articles in open criticism of the Roman Catholic church—a somewhat new departure in the Dominican republic. One article entitled, "The Agony of Our Religion," is a general criticism of the church for its failure to serve the people in any practical way and a recognition of the decadent condition into which the church has fallen as a result. The other articles are a criticism of the church for its lack of attention in the matter of funeral rites for the poor. For many years there have existed three classes of funeral services dependent upon the wealth and social standing of the deceased. Now comes the criticism that the priests have refused in many cases to conduct any service at all in the case of the poor who could not pay for even a third class service. The article advocates the same funeral service for all regardless of wealth or social standing. A recent court decision establishes again the separation of church and state and holds that the Roman Catholic church does not have the status of a civic or legal person before the law in the republic. There is growing evidence that the church is losing its hold upon the people and the intellectual class in general is quite open in its criticism. Having lost faith in the mother church great numbers are turning toward theosophy and spiritualism in general for spiritual help. A growing friendly attitude toward the evangelical church as it functions in the Dominican republic is noticeable.

* * *

From Revolutions to Volley-Ball

Those who are inclined to think that the chief outdoor sport of the Dominicans is revolution should take a turn through the streets of any important city in the republic. Instead of armed revolutionists one would find boys and girls, men and women, crowding volley-ball courts as players or spectators. Outdoor athletic games have captured the enthusiasm of all classes, young and old, rich and poor. Young ladies from the best society leave their balconies in the cool of the afternoon for a round of volley-ball on their own courts. The capital boasts of no less than fifty courts for volley-ball, basketball, and tennis—all constructed within the last year—a court for every thousand people. At a recent contest between teams from the capital and San Pedro de Macoris, the president of the republic, Rafael Estrella Ureña, was the guest of honor, and in true American style he threw out the first ball and the game was on. The contest was arranged for by Rev. Enrique Rivera, director of the social program of the board for Christian work. Mr. Rivera also gave the speech welcoming the president.

(*Continued on page* 1334)

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of the department of educational research, becomes professor of Christian education. The new courses have been made possible through a gift of Thomas W. Synnott, of Wenonah, N. J., a member of the seminary's board of control.

Seventh Day Adventists Give Heavily to Missions

The Seventh Day Adventists gave to foreign missions last year an average per capita of $25.11.

Chicago Ministers Open Season's Work

The first Chicago Union ministers' meeting will be held at Chicago temple Monday, Sept. 29, with Rev. Frederick E. Taylor, of Indianapolis, speaking. After the meeting, denominational luncheon conferences will be held at the LaSalle hotel. Last year over 700 ministers attended the morning meeting and more than 300 were present at the conferences.

"ENGINES" and "ENGINEERS" give sex instruction graded to the need of boys six to eighteen years. These two pamphlets have been written by a mother, Mrs. Louise Angler, for her growing sons. They are designed to form attitudes, wholesome health habits and furnish important facts. Ten cents each.
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Special Correspondence from Japan

Tokyo, August 10.

IN THE church life of Japan, as in America, the month of August is largely given up to conferences of various sorts. The Y. M. C. A. and Y. W. C. A. conference grounds at the foot of Mount Fuji have housed a succession of summer meetings, among them that of the National Christian Education association. At Karuizawa, the largest summer resort in the country, the Sunday school teachers' training school was held the latter part of July, attended by about 150 young people. A number of mission annual meetings have been held this summer, culminating the first week of August in the conference of federated missions. The theme of the conference this year was, "The Discovery of the Kingdom of God in Japan." For the purpose of discussion, the topic was subdivided into four parts: "The Discovery in Moral Life," led by Miss Michi Kawai; "In Intellectual Life," by Rev. L. J. Shafer; "In Economic Life," by Dr. Isabella McCausland; "In the Devotional Life of the Church," by Rev. W. C. Lamott. Not only in the papers but also in the discussion which followed, the methods and motives of missionary work in this country were subjected to a rigid and fearless examination.

Conference Time

* * *

Problems Envisaged by Conference Speakers

"Japanese life," said one of the speakers, a Japanese herself, "like that of the Pharisees described in the New Testament, is closely bound by customs and traditions, outward forms and regulations, the inner spirit of which has gone. Our young people have outgrown the old faiths. Japan is restless and unhappy today because she has no definite moral center." "We need to develop a type of education," said another speaker, "which as education is Christian all along the line. During most of the week we are educating and during two or three hours of the week we are Christian educating. Christian education is not simply a content to be transmitted in one department of the school; it is a spirit which is to control the whole educational process." "We who follow Christ," said another speaker, "can ill afford to remain indifferent to such tragedies in our midst as unemployment, inadequate, crowded housing, theft of food, and mental illness in increasing numbers of hungry children. We must inform ourselves concerning these economic evils, study them with classes of young men and women, and familiarize Christian leaders and workers throughout the land with the economic conditions under which so large a proportion of their fellow-countrymen live." "The little chapels in which we hold our meetings are called in Japanese 'lecture halls' not 'worship halls.' If the kingdom of God is to advance in this land, the 'lecture hall' must become a Bethel, a house of God, for what does it profit us if we impart all wisdom and all knowledge and leave our people untouched by the sense of God?"

* * *

Protest Against Imported Films

A resolution protesting against the importation into Japan of immoral moving pictures was passed unanimously by the federation. The resolution reads as follows: "In view of the fact that many of the moving picture films coming into Japan from certain foreign countries during the last few years are demoralizing in their influence and also misrepresent the national ideals of the countries concerned, therefore be it resolved that a protest be registered against the exportation of such films as are subversive of the commonly accepted standards of morality and of international understanding." The force of the resolution was strengthened by the fact that the principal film offered by the community for the summer entertainment of the large number of missionaries and Japanese Christians who gather in Karuizawa was "The Cock-eyed World."

* * *

Unemployment Presents A Growing Problem

A special session of the social service commission of the National Christian council was called this summer to consider the increasingly grave problem of unemployment. Statistics on the subject vary from the government estimate of 350,000 to the 1,500,000 estimate of the labor unions. These figures are more impressive when one considers the large number of dependents attached to each actual wage earner in oriental countries. Ominous signs are on the social horizon in Japan today: increasing crowds clamoring for help at the doors of social service agencies, the rising number of crimes and suicides, the large number of children who go to primary school each day without lunches, and the closing down of factory after factory on account of the financial depression. And always in the distance is the dark, overhanging cloud of communism to strike fear into the heart of the authorities.

* * *

A New Venture in Mission Journalism

"The Kingdom of God Weekly." This is the name of a well-printed illustrated family newspaper that made its appearance the first of the year and has been continually growing in influence since then. Each number contains in addition to a weekly sermon, a serial by Toyohiko Kagawa, articles on Christian art and nature study, and an attractive page for children. This weekly has at present a circulation of over 20,000, and sells in quantities at one sen a copy. It is largely used by workers in the Kingdom of God campaign, some Christian schools subscribing for as many as 300 or 500 copies.

WILLIS C. LAMOTT.

The U. S. "Looks at Its Churches"

Dr. C. Luther Fry, in his new book, "The United States Looks at Its Churches," reports that there are 44 mil-

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lion members in the 232,000 American churches, and that the total Sunday school enrollment is 21 million. There is one Roman Catholic church and 212 Protestant and other denominations! One hundred of these rival camps have less than 5,000 members.

Bishop Cranston Honored on 90th Birthday

On Aug. 7, at Epworth Heights, Ludington, Mich., the 36th anniversary Epworth banquet was held in honor of the 90th birthday anniversary of Bishop Earl C. Cranston and in appreciation of the 20th season of the residence of Bishop and Mrs. Cranston at Epworth. Bishop H. Lester Smith and Dr. Robert N. Spencer had part in the program of the day.

Bishop Birney Seeks to Regain Health in Switzerland

Dr. L. J. Birney, Methodist bishop of Shanghai, China, who has been ill for several months, is now in Switzerland, where he will remain for some time in an effort to regain his health. He will spend several days of this month in Germany, where his physicians have consented to his accepting a number of speaking engagements.

Gammon Professor to Head Texas College

Dr. Willis J. King, professor of Old Testament and sociology at Gammon theological seminary, Atlanta, Ga., since 1918, has been elected president of Samuel Houston college, located at Austin, Tex. Both these institutions are for colored young people, and are sponsored by the Methodist church.

BOOKS RECEIVED

Faces to the Wailing Wall, by William S. J. Dumvill. Published by author, Mount Joy, Pa.

Plays for Seven Players, by Charles Rann Kennedy. Univ. of Chicago Press, $5.00

The Light Shines Through, by 19 ministers. Abingdon, $1.50.

Pioneers of Christian Thought, by Frederick D. Kershner. Bobbs-Merrill, $3.00.

The Poison Orchid, by Marie de S. Canavarro. Christopher, $2.00.

The Bronze Bull, by Charley Grapewin. Christopher, $1.75.

American Religion as I See It Lived, by Burris Jenkins. Bobbs-Merrill, $2.00.

Jesus and the American Mind, by Halford E. Luccock. Abingdon, $2.00.

No Bed of Roses, by O. W. Macaulay, $2.00.

Jesus Prays, by Walter E. Bundy. Bobbs, Merrill, $1.50.

Week-day Church Schools, by Nathaniel F. Forsyth. Abingdon, $1.25.

CORRESPONDENCE FROM THE DOMINICAN REPUBLIC

(*Continued from page* 1131)

Beginnings in Religious Education

The first daily vacation church school in the republic is being conducted in the capital church during the month of August with a daily attendance of twenty. The director is a Puerto Rican young lady, trained in Marina neighborhood house in Mayaguez, Puerto Rico. From the beginning the young evangelical church of Santo Domingo has largely depended upon Puerto Ricans for its leadership. Being a Christian program of unity in action the young church has not become denomination-conscious. The church is known merely as the Dominican Evangelical church and is ministered to by pastors from three established denominations in addition to leaders developed from the local church itself.

* * *

Inauguration of General Trujillo

The first love of the Latin, politics, must always be reckoned with in any discussion of Latin-American conditions. The bloodless revolution, otherwise known as "The Beautiful Civic Movement," of last February culminated in the inauguration on Aug. 16 of General Rafael L. Trujillo, former commander of all government troops, as the constitutionally elected president of the republic. His running mate as vice-president is Rafael Estrella Ureña, who has been provisional president since the downfall of the Vasquez government. Ureña was the chief instigator and leader of the civic movement. Youth is at the helm in the Dominican republic for the new president is only 37 years old and the vice-president is under 40. They come into power at a time when the country is in the throes of a very acute economic crisis which will require all the energy of youth and the wise judgment of age if relief is to be found. While Trujillo seems to have won the support of the masses—he is a man from the ranks—there is opposition on the part of the older politicians and there is an undercurrent of unrest and fear lest past history be repeated. The "Cradle of America" has often been rocked by hands of blood but it is hoped that the prince of peace may guide the new president as he directs the destiny of this island republic.

BARNEY N. MORGAN.

Announcement

The practice of issuing PARTICIPATING COUPONS to the purchasers of books was discontinued July 1, 1930. Notice is hereby given that all participating coupons now in the hands of our customers must be redeemed before October 1, as they will not be honored after that date.

The Christian Century Book Service

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Ventures in Belief, Fosdick, McConnell, etc., $2
Foolishness of Preaching, Tittle, $2
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